

A
D I R E C T O R Y
F O R
M I D W I V E S :

O R
A Guide for Women,

In their $\left\{ \begin{array}{l} \text{Conception,} \\ \text{bearing, And} \\ \text{Suckling their Children.} \end{array} \right.$

Containing

1. *The Anatomy of the Vessels of Generation.*
2. *The Formation of the Childe in the Womb.*
3. *What hinders Conception, and its Remedies.*
4. *What furthers Conception.*
5. *A Guide for Women in Conception.*
6. *Of Miscarriage in Women.*
7. *A Guide for Women in their Labor.*
8. *A Guide for Women in their Lying-in.*
9. *Of Nursing Children.*

By *Nich. Culpeper, Gent. Student in*
Physick and Astrology.

Exod. i. 21.

It came to pass, because the Midwives feared the Lord,
that God built them Houses.

L O N D O N : Printed, 1 6 5 2.



CULPEPER (Nicholas)

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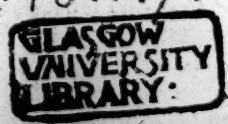
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ORDER OF
MIDWINTER

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To the Midwives of England,
Nich. Culpeper wisheth success in
their Office in this World, and a
Crown of Glory in that to come.

Worthy Matrons :

Y O U are of the Number of
those whom my Soul lo-
veth, and of whom I make
daily mention in my
Prayers: And having (up-
on fixed resolutions) consecrated the
rest of my Life to the Service of my
Country, in what knowledge I was
brought up in, or have spent the grea-
test part of my Studies about, the
Motive Cause of which was, A seri-
ous Consideration of the notable in-
juries offered to Men & Women, and
indeed to the Common-wealth in
general, by obscending the Rules of
Physick from them, either not writ-

The Epistle Dedicatory.

ing them at all, or to no purpose, which is so apparent, that a man needs not the Eyes of a *Lynx* to see it, he may read it running, though he be as blind as a *Mole*, if he have but halfso much natural Instinct: what an insufferable injury is it, that in a free Common-wealth Men and Women should be trained up in such ignorance, that when they are sick, and have Herbs in their Garden conducing to their cure, they are so hood-winked that they know not their Vertues; is not this to uphold a company of lazy Doctors, most of whose *Covetousness*, out-weighs their *Wits*, as much as a Millstone out-weighs a Feather? How they will answer for it another day, God knows; I pity their condition; This world will not last always: The consideration of this (I say) put me upon it, to write *Physick* in my Mother-tongue. I thought (and I yet think I am not mistaken in my thoughts) that it were a good and acceptable work, well-pleasing
both

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both to God and man, to imploy that Talant God hath given me, for the repressing of this so great, so apparent, so sensible an evil: If I fail, its in power, not in Will; and God accepteth the will for the deed, & so will godly people; for Godliness is derived from God-likeness. I conceived a few thoughts, and I hope to bring them to perfect birth, *viz.* To lay down some Rules whereby a man may as well prevent a sickness before it comes, as remedy it when it is come, and that this may be done Methodically (for things look best when they are in order, because God is the God of order) I determined to write of the Preservation of Man, even from his Conception to his Grave. What now remains, but to bring this Determination into act? in doing which, I began here: and having begun here, To whom should I dedicate it but to you? and though, I confess, the *Theory* of this be requisite, very requisite to all Women; yet to whom doth

The Epistle Dedicatory.

the *Practical* part of it belong, but to your selves; if you please to make experience of my Rules, they are very plain, and easie enough; neither are they so many, that they will burden your Brain, nor so few, that they will be in-sufficient for your necessity. If you make use of them, you will finde your work easie, you need not call for the help of a Man-Midwife, which is a disparagement, not onely to your selves, but also to your Profession: And let me tel you this (and Ie tel you but the truth) to you, your Knowledge, Care, and Skil is committed both the Being, and the Well-being of the Woman in Labor: The Creator of Heaven and Earth, the God of all the World, the great First-being of all things, commits the life of every Childe of his to your Charge, even at the very first Minute that He allots it to draw its breath; & at your hands will He have an accompt of it another day. Oh, what manner of Woman ought a Midwife to be? with what

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what Knowledge, Skil, Care, Industry and Sincerity ought she to perform her Office? Let every honest Woman that takes this charge upon her, take notice of it; And when she comes to deliver a Woman, Let her know, That for that day or nights work, she must another day give an accompt before *Jehovah*, the Lord *Jesus Christ*, and all the *Angels*.

So soon as you have read this, you will presently agree with me, That a Midwife ought to be as quick-sighted as *Argus*, her wits must be in her Head, for her Books are at home; *Hippocrates* was never better skilled in the Rules of Physick, then a Midwife ought to be.

To winde up all in a word, All the Perfections that can be in a Woman, ought to be in a *Midwife*; the first step to which, is, To know your ignorance in that part of Physick, which is the Basis of your act: When you know what you want, then you know what to crave, and you know

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who said, *If any want Wisdom, let him ask it of God,* (not of the *Colledge of Physitians*, for if they do, they may hap to go without their Errand, unless they bring Money with them) for *He gives liberally to all men, and upbraideth no man.* Many of you are ancient, but if you be too old to learn, you are as much too proud: God speaks not now by voice to Men and Women, as formerly he did; but he speaks in, and by Men, and tis no part of wisdom, for Men and Women to stop their ears against it: when Christ preached in *Noah*, the old World did so, and you know what came after: I confess God hath given me some little sparks of Knowledge, I do not call them little as they come from God, for such a word would hold forth (if not *Blaspheme*, yet) extream *Ingratitude*, but I cal them *Little* comparatively, in respect of what shall shortly be revealed to the Sons of Men: You all know the day must break before the Sun riseth, and this
I know

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I know (as surely as I know my own Name) if I reveal what I know, this light shall encrease in me to a perfect day; If I hide it, I know as well what became of that Servant that wrapped up his Talant in a Napkin and buried it in the ground, and when I think what became of him, I tremble to think what will become of others that do the like.

To conclude: Grave Matrons, be diligent in your Office, and be as careful as diligent, as well to prevent evils *before* they come, as to provide for them *when* they are come; so may you expect the blessing of God upon you and yours. The Lord will build you Houses as he did the Midwives of the *Hebrews*, when *Pharaoh* kept their Bodies in as great bondage as *Physitians* of our times do your understandings: and when the days allotted for you to live in this World are expired, and the time of your change shall come, The Lord will provide an Habitation for you (not
made

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made with hands) which shall never pass away. You know who it was that promised, *If you be faithful to the Death, you shall have a Crown of Life.*

Lastly, let me intreat this favor of you all, That if you, by your own experiences, finde any thing which I have written in this Book not to be according to truth (for I am but a Man, and therefore subject to failings) First judge charitably of me: (*Charity and Honesty always walk hand in hand together, and think ill of no Man.* Secondly, Acquaint me with them; and they shall be both acknowledged, and amended: As for my self, I desire during life always to remain.

Spittle-fields

next Door to

the Red Ly-

on. Jan. 28.

1651.

Yours in what I

may, or can:

Nicho. Culpeper.



To the READER.

Courteous Reader :

K Now this, That God Created Adam perfect, that is most certain ; But the best principles may be corrupted by an evil Medium : The fountain is the Principal of the Stream, yet may the water be muddy in the Stream, which is clear in the Fountain. I told you God created man at first, perfect, yet the world is now come to that pass, that neither you nor I know what Perfection is : Men from the hour they are born, to the hour they die, are groping after it, but can never finde it ; One seeks it one way, another, another ; Pride clouds the eyes of one, Ambition hoodwinks another, and the eyes of a third are daubed up with the World : I confess many excellent Books have of late been printed in our own Mother-tongue, I cannot chuse but commend those, who though they cannot do what they would, yet are willing to do what they can ; And I know very well, when I hear the Cocks crow, the Day is neer upon breaking : This is most true, that the Devil is the Prince of Darkness, Darkness, the Father of Ignorance, Ignorance, the Father of Sin, and it is the Devils lack Boy by which he rules the World : And tis as certain as what is certainest, That the Devil can transform himself into an Angel of Light. God preached to Noah, and the Old World rejected him : but the Devil entred into Judas, and the High Priests embraced and rewarded him : If you would know where the Devil keeps his Court, it is in this World, he is the Prince of the power of the World. It was a most
excellent

To the Reader.

excellent speech of a Famous Minister in this City, whom I shou'd wrong if I should not name, Mr. PETER STERRY: The Devil is the God of this World; and he that makes this World his Heaven, makes the Devil his God. In this World the Devil hath his Agents, and their Actions are to keep you in Darknes: and so they will do till MICHAEL and his Angels fight against SORATH and his Angels; For then Sorath (the Hebraik Letters of which Name amount just to the number of Six hundred sixty six) must fall; mean season, every own will labor to keep his own as long as he can, and so will the Devil his: But the time hastens, And he that shall come will come, and will not tarry; but until He comes, tis a point of wisdom for us to know, first of all, That we are Prisoners, and kept in Darknes. Secondly, It is w^{or}th examining, who are our Taylors? I say, Scholers; and thus I begin to prove it: In Divinity they have given us a Translation of the Bible (such a one as it is;) All the proper Names in Scripture they have given you in pure Hebrew Names, in an English Character; and yet all the Scripture was written for our Instruction: Pray do so much as read me the Four or Five first Chapters of the first Book of the Chronicles and see what Instructions you can finde there, the words not being translated into your Mother-Tongue; What Instruction can you have by them (unless Instruction to read) and that's worse then nothing, for, Legere & non intelegere, neglegere est. The Scripture is a Myste-ri-ous piece, each word will teach you knowledge, each sentence will shew you your Ignorance; and when you want knowledge, you know whither to go for it (not to an idle Priest, but) to one that will not upbraid you for your labor. Besides all this whole Sentences in Scripture, are so translated that 'twould make a man sick to see them. Now Man was born to know: The first Vertue a Childe aims at so soon as 'tis born, is Knowledge, which being hid from the Eyes of Man by the former baseness of Scholers, Man
for

To the Reader.

for want of the Truth, lays hold of what's next to him, right or wrong. When, a Man is in the Water and like to be drown'd, he layes hold of what is next to him, to save his life, though it be but a Rush; a poore business: Natural Instinct teacheth a Man the Knowledge of another being, there is a way to it; for there's no finis without a medium. One saies this is the way, another that: One saies, Lo, here is Christ; and another, Lo, there; every one laies hold of what is neereſt to his own Apprehension; and that's the reason men differ as much in Religion, as they do in Apprehension; so soon as he hath gotten a thing called Religion by the end, he must have a Piece of Scripture to back it with, else it will not hold water; and this hath made the Scripture, which is the absolute Rule of Truth, to become the Father of Error. Blame me not for this expression, for Men are sometimes forced to father Children that are none of their own, and the Reason is, Because there are Knaves abroad in the world; For had not the Priests formerly absconded the Mysteries of the Truth from us, Sermons would have been so cheap, that they would have been cried about the Streets for three-half-pence a dozen: But I will remember what is wirtten of Gardiner, the Bishop of Winchester, in Queen Mary's Days, when he lay upon his Death bed, If you open this Gap to the world, farewell all together, viz. Tythes, Gleab-Land, and the Diana, which not onely England, but all the World adores: And let me tell our States this (and I'll tell them no more) if there be any truth in Histories, It cost Pilate dear for being ruled by the Priests, I hope they will not disdain my words, for it had been better for Pilate if he had been ruled by his Wife, though but a Woman. I leave now Divinity, and come to Physick; Who are they that cry out against Empericks? Who? The Colledge of Physitians; And why do they do so? They kill Men for want of Judgement: And who is the cause of this? Themselves forsooth; for if they taught Men the true Rules of Physick,


To the Reader.

sick, is any man so mad as to practise false ones? I may now joyn them both together like Simeon and Levi brethren in evil. When the Temple of Diana was on fire, out jumps the Image that fell down from Jupiter, from EPHESUS to ENGLAND at one leap, whom all the world adore, (some few Children of my Mother Nature excepted) and Silver Shrines must be made for her stil, Demetrius the Silver Smith having taken him a Shop in Amen-Corner.

For my own part I could have written you deeper Notions in Physick then you shall finde in this Book; but I write for Children; and Milk is fittest Food for them: Children must go before they can run, and the Colledge hath wrap't them up in the Blankets of Ignorance, and so they intend to keep them until their dying days: when the Ice is broken, you may see what it is that waters the Earth, and makes it fruitful. Use what I have written, but abuse it not: If it be Childeish, tis like its Mother: Before you dispraise my work, put forth your own like a Man, if not, you shew your self but a Beast. Do as I do if you think it honesty; Examine your selves before you carp at others, for if you look but your faces in a true glass, you shall finde enough amiss at home to take up your whole time to amend: Man may meddle with Generals, but before he meddles with Particulars, let him look home to himself. I have viewed over this Work, and acknowledge it as my own Childe begotten in me by the Eternal Providence of God, Errors mentioned in the Errata excepted: If it be good, let the Father have the praise, its corruption it hath drawn from its Mother: If you be Godly, viz. Like God, you will accept the will for the deed; and let such as are so, know, That I am their Servant, and called by Name

Nich. Culpeper.

In



In Laudem Authoris.

Henceforth let neither Midwives be afraid,
nor teeming Women crave Lucina's aid.
The way is shorter if they please to look,
Perusing heedfully this little Book,
Of Natures Cabbinet, thou hast the Key,
Whereby her Secrets all thou doest display.
Th' Anatomy o'th Tools of Generation
Thou touchest first: and next the Child's Formation:
Wherein both Physick and Astrology
Are summon'd up: Thou shew'st the Remedy
Of Non-Conception, and Abort Miscarriage,
Which often frustrate the chief end of Marriage.
Nor leav'st thou here, for why, thy further care
For Travel, and for Childe-birth do prepare
Rules of advice: And lest the Infant born
Should want a Nurse, Thou here describ'st her form
Conditions, Qualities, and what pertains;
Confuting Authors that have spent their pains
In Idle Fancies, not with Reason fraught,
Instead whereof thou Truth it self hast taught.
If any Women (which I hope none will)
Prefer their ign'rant Modesty 'fore thy Skill;
Their

In Laudem Authoris.

*Their next Childe-bearing may prove such terror
As may suffice them to convince their error.
If any Critick currishly repining,
Bark at thy Light that's now so publick shining :
Good men will say, Their Fury is thy Foyl,
And ever wish such Lamps may not want Oyl.
And seeing thou so well hast done thy part,
I wish Reward may follow thy Desert.
Long maist thou live in this rare Work, till Time
Shall cease to be: Till when I'm ever thine.*

Jer. Edmonds, Philomus.



BOOK I.

Of the Vessels dedicated to Generation.

P R O Æ M I U M.

Above all things, I hold it most fitting, that Women (especially Mid-wives) should be well skilled in the exact knowledge of the Anatomy of these Parts. Let it not be objected to me, That many good Midwives are ignorant of it: What then? The more is the pity, say I: Must not I teach my Childe a Reason of what it saith, because a Parrot can speak as plain as it, without it? A Mid-wife is (or else should be) Natures helper; and how can any help Nature, and not be well skilled in the Tools by which Nature doth her work? This then is the business of this book, viz. To give you a brief, yet very perfect Anatomy of those Members which Nature useth as instruments to beget its like, which being done, in all reason the manner of Natures forming the work, and fashioning the Childe in the Womb, is next to ensue, and shall (the Lord assisting me) in the next place be handled.

The Instruments of Generation are two sorts, Male and Female, their use is the Procreation of Man-
B
kinde,

kinde, the Operation is by *Action* and *Passion*, the agent is the *Seed*, the Patient, *Blood*; so that the Body of Man being composed by *Action* and *Passion*, he must needs during his life, be subject to them both.

To return to our purpose, that this may be made cleer, and honest women know what they have to do, I shall divide this Book into two Sections; viz.

1. *The Genitals of Men.*

2. *The Genitals of Women.*

SECT. I.

The Genitals of Men.

First, for the *Genitals* of Men (for I hope good Women will pardon me for serving mine own sex first) some prepare matter to make seed of, and they are called *Vasa Preparantia*; some elaborate, or work this matter, as the *Corpus Varicosum*; some make the Seed fruitful, as the stones; some carry the seed back from the stones, and those that are called *Deferentia*; some keep or contain the seed so carried, as the *Seminal Vessels* or the *Prostates*; some ejaculate or cast out this seed from those Vessels into the Womb, as the *Tard.*

I would willingly speak a word or two of each of these apart, but lest kinde Women (whom my intent is to please in this Treatise (if doing good to them will please them) should be offended, that I explain not those strange names which the Rabbies of our and former ages have used to muffle up our eyes, lest we should see the Truth, and so break their yoke of bondage from off our Necks) lest (I say) they should be offended, I desire them to take notice,

notice, that they shall finde them all explained in an Alphabetical order at the latter end of the Book : the iniquity of former times hath been such, that I want fit English terms to express them ; unless I should coyn them, and that I leave to be done by such as affect novelties ; If I should every time I mention their Outlandish words (part of which are Greek, part Latin) stand to explain them, it would trouble the Readers patience much to read them, and mine more to write them ; therefore when you meet with them, search the Table at the latter end of the Book, and you may understand them.

I would desire such Gentlemen as are skilled in Anatomies (of which I am afraid there is but few) to pardon me in that I have not followed the vulgar rules of Anatomy ; I desire you to know that I am not unskilled in most Anatomists that have written, and have been an Eye-witness in all that have written ; my opinion is, that he is not very wise that altogether neglects Authors, but he is a Fool in grain that believes them before his own eyes. I commit my writings to the tryal and censure of times as they have done before me, and shall with gladness imbrace that man that in the spirit of meekness (which is next of kin to the Spirit of God) tells me of my errors. Be diligent, be diligent, God and good Men, hate idle Men and Women ; and that you may be Methodically diligent, be pleased to accept of this first section, sub-divided into these ensuing Chapters, I hope you will pardon me, if I should be a little critical, or at least forbear your censure, till you know and are able to prove I am in an error.

Chap. Of the Preparing Vessels.

Corpus Variolosum.

The Testicles or Stones.

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Chap.
Of the Preparing Vessels.
Corpus Varietatum.
The Testicles or Stones.

Vasa Deferentia.

4.

The Seminal Vessels.

5.

The Tard.

6.

Of all these in order, and although (perhaps) they may be more then many of you have heard of, yet not one more then is true, not a tittle more then is useful.

CHAP. I.

Of the Vasa Præparentia.

Their Names. **T**Hese Galen calls ἀγγεία πρὸ γενέσεως, and the Latins *Vasa Præparentia*, the fittest term we in English can give them (for we must borrow terms of other Nations that we may make the common people believe wonders, that so our selves may grow rich and proud, & keep folk in ignorance, though to their own undoing, and the loss of many a dear life) is preparing Vessels, which name *Use.* is taken from their Office, which is to prepare that matter or substance, which the stones convert into Seed, and fit it for that work; they are in number four, two Veins, and as many Arteries.

And here by the way let me instruct you in one notion (for I make no question but Physicians have kept you ignorant enough) The Liver is the original of blood, and distributes it throughout the Body by the Veins, its use is to nourish the Body, and repair decaying Flesh, and that you may conceive to be the reason why men which keep a very slender diet fall away in Flesh, because they want food to breed Blood enough to nourish them: The Heart is the Original of the vital or quickning Spirit, which it distributes to the Body by the Arteries, I pray remember this all along, for you shall see some effects of it in the next Chapter.

The

Number. The Veins (as I told you) are two, a right, and a left, the right proceedeth from *Original.* the *Vena Cava* the left from the Emulgent Vein, although happily, through that ignorance you have been trained up in, you know not what belongs to these Veins, neither is it my present task to teach you; yet hereby you may come to a sight of your ignorance, and that is the first step to knowledge; and I assure you, if you want love to knowledge, no more then I want will to teach you, you may (if God hinder not) have more by one half then you have, before you be two years elder.

I confess the Learned make a grievous quail what the reason is, these two Veins should proceed from a different Root; I could quote them, and mine own opinion two, and I suppose you partly believe it; but I forbear, it being my opinion, That yong Naturalists, as well as yong Christians, ought not to be led into doubtful disputations.

Both Arteries arise from the great Artery, which the *Greeks* call *αορτή*, which is indeed the great Trunk and Original of all the Arteries,

CHAP. 2.

Of the Corpus Varicosum.

YOU remember what I told you was the use of the Veins and Arteries, the preparing Veins and Arteries, the one carrying Blood, the other vital Spirit, all tending to the propagation of Man; all Four tend down directly to the Stones: 'Tis not my present scope to tell you which way: They serve as Laborers to carry to the Stones what they need; as Laborers carry Bricks and Morter to Masons to build an house, so these carry Blood and vital Spirit to the Stones to make Seed; and now you know whereof Seed is made, but stay a little. La-

borers temper their Mortar before they bring it to the Brick-layers; neither is it fit the Stones should do all the work themselves, having four servants to attend them; therefore these four Vessels, though at their first descension they keep at a small distance the one from the other, yet before they enter the Testicles or Stones (I call them by which name you please) they make a most curious implication, intertexture, or twisting the one with the other, which the Greeks call *αὐτοσύνωσις*, (if I be not mistaken, the word signifies a *Kiss*;) Sometimes the Veins go into the Arteries, sometimes the Arteries into the Veins, then they separate again; the beholding of which, brings an exceeding deal of delight to the eye, and content to the minde (I could shew it any man in the Anatomy of a Dog) this implication: weaving or twisting (as I called it before) is that which some Chyrurgions call *Pampiniformis*; and some *Corpus Varicosum*, which was the thing propounded to be treated of in this Chapter.

I do confess the same contexture of Veins and Arteries, though not in the same form, may be found in other parts of the Body, as in the Arms and Legs, else a man being there wounded could not bleed to death; for unless the vital Spirit comes out as well as the Blood, he might but lose his nourishment for the time, he could not lose his life. But to proceed.

Substance. The Substance of this interweaving of the Veins and Arteries is very hard, **Form.** It is long, almost in form of a Pyramide, without any sensible hollownes.

Use. Their Use is to mix exactly the Blood and vital Spirit, and of them both to make one Body; they begin also to change the colour of them from Red to White; that so the Stones may have a firmer matter to work upon, and the easier

easier work to do, therefore this interweaving reacheth down even to the Testicles themselves, till it even pierce their substance.

CHAP. 3.

Of the Testicles, or Stones.

THE Stones are called in *Latin*, *Testes*, *Names*. that is, *Witnesses*, because they witness one to be a *Man*: Ask the *Pope* else, he will tell you I say true. The *Greeks* call them *διδυμῆς*, because they are two.

I need not tell you where they are *Place*. placed, for every Boy that knows but his right hand from his left, knows that.

Their *Substance* is white, soft, and *Substance*. spongy, full of small Veins and Arteries, and that's the reason that when humors flow down into them, they swell to such a bigness.

Their form is Ovel, but their bigness is *Form*. not alike; say *Authors*; he that hath a minde to know, 'tis but feeling; they say the left is the biggest, but the right is the hottest which (say they) breeds the best and strongest Seed; and so they set Nature together by the ears with it self, as though the Stones could not agree in their own action.

Each Stone hath a Muscle, which the *Muscles*. Learned call *Cremaster*, from the *Greek* word *κρεμαίνω*, which signifies to hold up, because they pull up the Stones in the act of Generation, that so the Vessels being slackned, may the better avoid the Seed: Age and sickness weaken these Muscles, and then the Stones hang down lower then they do in youth and health.

The Use of the Stones is, 1. To convert *Use*. Blood and spirit into Seed for the procreation of Man, and yet by your leaves they convert

not all the Blood that comes to them into Seed, but keep some for their own nourishment. 2. They adde heat, strength, and courage to the Body, and that appears, because Eunuchs are neither so strong, hot nor valiant as other Men, neither is an Ox so hot nor valiant as a Bull.

As for the Tunicles or Skins that cover and enwrap the Stones, they conducing nothing to our present scope, I willingly omitted them.

CHAP. 4.

Of the Vasa Deferentia.

THE Vessels called *Deferentia*, are those which carry the Seed, being perfected and thoroughly concocted by the heat and force of the Stones, from the Stones to the Seminary Vessels, which are ordained to keep it, till time serve for, or need require its expulsion.

Number. They are in number two, and no more, in colour white, in substance nervous, or sinewy, they have a certain obscure hollownes in them, and therefore *Herophilus* calls them *πύλας σπέρματος*, or the *Spermatick Pores*.

They arise up from the Stones even up to the Belly, not far distant from the preparing

Use. Vessels, when they are come into the cavity of the Belly, they turn back again, and pass to the back side of the Bladder, between it and the right Gut; when they come neer the neck of the Bladder, they are joyned to the Seminal Cells, which are not much unlike the Cells of an Honey-comb; these Cells contain an oily substance, for they draw the fatty substance from the Seed, which they empty out into the passage of Urine, chiefly in the act of copulation; the supposed reason is, that the thin internal-skin of the Yard be not offended with the acrimony

merimony or sharpness of the Seed, the *Vasa Deferentia* having passed, these fall into the *Glandula Prostatæ*, which are the Vessels ordained to keep the Seed; to them now turn we.

CHA P. 5.

Of the Seminal Vessels.

THe *Prostatæ* or *Glandula Seminales*, are of such a Body, as the vulgar when they finde the like in their meet, call Kernels. Discription

They are placed between the neck of place. the Bladder and the right Gut.

These compass about the *Vasa Deferentia*, and through the midst of these passeth the *Urethra*, or common passage both for Seed and Urine; you may if you please call it the Conduit of the Yard, I know not suddenly what fitter English word to give it; I am perswaded and I have some hundreds of crabbed terms to witness it, That the Physitians have taken far more pains to lead men into ignorance, then I shall or can do to teach them Knowledge; the Ignorance of our forefathers made Physitians laugh in their sleeves: but the end of all things hastens, and that knowledge is breaking out which shall so enlighten the world, that he who hath but half an eye may see their baseness without a pair of Spectacles. At the mouth of the *Urethra*, where it meets with the *Vasa Deferentia*, which is (as I told you) in the Seminal Vessels, is a *Caruncle* (there is another of their terms) in plain English a thick Skin; its office is, That the Seminary Vessels being of a spongy nature, might not shed the Seed against their wills. This Skin which is very full of pores, the pores open through heat in the act of copulation, and so gives passage to the Seed, which being of a very subtil spirit, (and the subtiler for being moved) will pass through as Quick-silver passeth through

through Leather; you can see no holes in the Leather by which it passeth, neither can you in this Skin, unless in the Anatomy of a Man that had some violent running of the Reins when he died, then they are conspicuous; for indeed these Vessels are the proper seat of that disease: Besides, many times by hanging of a Dog, his breast being swelled by retaining his breath, and his bowels being compressed by swelling of that hard dung sticking in the right Gut (which will always be if you give him binding meat the day before you hang him) doth so compress these Vessels that you may plainly discern these passages or pores open.

Many times when Children are cut for the Stone, in drawing away the Stone (which in my opinion is a likelier way to kill, then cure Children) I say, many times in drawing away the Stone, these Vessels are torn, and then if happily the patient happen to live, he may keep other mens Children if he please, but will never be able to get one of his own.

Their substance is hard and spongy, of the bigness of a Walnut, or very neer, and their Use. Life was taught you in the former Chapter.

CHAP. 6.

Of the Yard.

THe *Latins* have invented very many names for the Yard, I suppose done by venerious people (which *Rome* it seems was full of them, since which time vices have increased there faster then virtues) I intend not to spend time in reherfing the names, and as little about its form and scituation, which are both well known, it being the least part of my intent to tell people what they know, but teach them what they know not.

1. The Parts of it are partly common *Parts of* to it and the rest of the Body; as first, the *the Yard* outward skin, which investeth the whole *common* Body, the Eyes, Mouth, &c. excepted, as also the top of the Yard, the *Greeks* call it *Epidermis*, the *Latines*, *Cuticula*; and we in English, the outward Skin, or Scarf Skin; it is very thin, as thin as the skin you pill off from the outside of a Godling, it is easily lost, and as soon grows again, and is altogether void of sense, you may easily thrust a needle through it and feel no pain; its use is to defend the other skin from dust, smoke, or what else might offend it, or penetrate its subtil pores.

2. The skin the *Greeks* call *Dermis*, the *Latins* *Cutis*, which is somewhat thick, and full of pores, through which the sweat and fuliginous vapors of the third concoction (which concocts blood into flesh) pass out, these pores are very many, as thick as the holes in a Sieve, but not so big, indeed they are as thick as they can be, and so small that they are not visible to the eye; therefore Physicians call sweating, and the passage of vapors through them, *Insensible Transpiration*; indeed they are far wider in some Men and Womens Bodies then they are in other some, and that's the reason some sweat more and easier then others do. I confess this skin is somewhat thinner upon the Yard, then it is upon some other parts of the Body; Naggy, when the Yard stands not, but stiff when it doth; this skin is very sensible, because the Nerves concur to make up its being. (And here I beseech you to take notice of another grand truth, viz. That the Brain gives both sense and motion to the Body by the Nerves, or Sinews (as the vulgar call them) and yet Aristotle for all his great learning, was of opinion that the sense lay in the flesh, not in the skin, and Avicenna a notable Arabian Physician, held it lay in

the fat, which is more ridiculous then the former.

3. The *Carnea Membrana*, or fleshy skin (so called because it lies between the flesh, not because its body is fleshy) passeth in other parts of the Body underneath the fat and sticks close to the Muscles, but in the Yard there is no fat at all, onely a few superficial Veins and Arteries pass between the former skin and this, which when the Yard stands, are visible to the eye.

These are the parts common both to the Yard, and also to the rest of the Body; which although I have been somewhat large about, yet I cannot account it tedious, because it conduceth to the teaching of knowledge to my Country Men and Women, who have been too long reigned-in with the bridle of Ignorance by Physitians, that so they might the better be ridden by them; for just for all the world, as the Popish Priests serve those they call the Laity, (which is but a word derived from the Greek word *λαος*, which is People in plain English; as though the Priests were no people, but either Angels, or which is more probable, Monsters) as I say, The Popish Priests serve their Laity, so do our Physitians serve the Commonalty of this Nation; viz. Hide all from them they can, for they know (as well as I know I am alive) that should the vulgar but be a little acquainted with their mysteries, all their juggling and knavery would be seen, and their wealth and esteem which is the *Diana* they adore, would be put to a *nonplus*; and that's the reason when you here any of them cry out against me for writing Physick in my Mother Tongue, they bring no other Arguments then what the Papists bring for themselves in the same point, neither have they wit enough to make any better: One holds the *Word of God*, the other *Physick* to be a mystery, and the vulgar must be ignorant in both, or else will they do themselves a mischief.

Those

Those parts of the Yard which are peculiar to it self, and to no other part of the Body, are Six. *Parts of the Yard particular to it self.*

1. *Two Nervous Bodjes.*

2. *The Septum.*

3. *The Urethra.*

4. *The Glans.*

5. *The Four Muscles.*

6. *The Vessels.*

Of these in order.

The two Bodies (for they are two, though joyned together) are long, hard, and sinewy, they are spongy within and full of black Blood: The spongy substance of the inward part of it, seems to be woven together like a Net, and consists of innumerable twigs of Veins and Arteries; The black Blood contained therein, is very full of spirits, and the *Latins* call it *Pelliniformis*. The Delights, or Desire of *Venus*, addes heat to these, which causeth the Yard to stand; and that's the reason venereal sights and venereal tales will do it (it need be no stranger to any, that *Venus* (being a Planet cold and moyst) should add heat to those parts that the *Moon* (being colder and moyster then she) should burn by night, as the Scripture witnesse, *Psal. 121. 6.* an *Astrologer* can give you a Natural reason of either :) the hollow spongy intertexture or weaving was ordained purposely to hold or contain the spirit or venereal heat; so that the Yard may not fall before it hath done its work: You see what a rational piece the Lord made when he made Man. These two Lateral or Side-ligaments of the Yard, where they are thick and round, spring from the lower part of the Share bone, and not from the upper part, as *Galendreamed*; at their beginning they are separated the one from the other, and resemble a pair of Horns, or the letter Y; where the *Urethra* or common

mon channel of Urine and Seed passeth between them.

2. They so soon as they come to the joyning of the Sharebone, are joyned by the *Septum Lucium*, which is my second internal part to be described, it is in substance white and nervous, or finewy, its office is to uphold the two lateral or side-ligaments, and the *Urethra*.

3. The *Urethra* is the third of the internal parts of the Yard, and (for all Physicians have given it such a uncondit word) it is nothing else but the channel by which both Seed and Urine is conveyed out.

It is in substance, finewy, thick, soft, and loose, like to that of the side-ligaments before mentioned, it begins at the neck of the bladder, yet doth not spring from it, (for if you boil the bladder, you may see it separate it self from it) but is onely joyned to it, and so passeth to the Glans.

In the beginning of it are three holes, one in the midst which is largest, which receives the Urine into it; the other two are smaller, which are sent from each Seminal Vessel to it, by which it receives the Seed.

The Muscles of the Yard are four, two on each side. But before I treat of them, give me leave to tell you what a Muscle is, a Muscle is an Instrument of voluntary motion, which no part of the Body can move itself, it consists of fibrous flesh to make up its Body, of Nerves for its motion, of Veins for its nourishment, of Arteries for its vital heat, of its *Meninge* or skin to knit it together, and to distinguish one Muscle from another, and all of them from the flesh; you may, if you look carefully distinguish them in a Leg of Mutton, or any other meat where they are. But to proceed, The Yard (as I told you) is endued with four of them, two on each side; It

is not my present scope to shew whence they arise, onely take notice, that the one of each side is shorter and thicker, and their use is to erect the Yard and make it stand, and are therefore called *Erector*; The other are longer and smaller, and their Office is to dilate, or open the lower part of the *Urethra*, or Channel, both for the making water, and avoiding the Seed, and is therefore called *Accelerator*.

5. The *Glans* is the extream part of the Yard, soft and of an exquisite feeling, by reason of the thinness of the skin wherewith tis covered; it is also covered with the *Præputium* or fore-skin, which in some men cover the top of the Yard quite close, in others it doth not, which moving up and down in the act of copulation, brings pleasure both to the Man and Woman: The top of this is that which the *Jews* were commanded to cut off on the eighth day; The Ligament by which the *Præputium* or fore-skin is tied to the *Glans*, is called *Franum* or the Bridle.

6. The Vessels of the Yard are, Veins, Nerves and Arteries, and yet *Vassalius* affirmed (though most falsly) that there was neither Vein nor Nerve in it. Some Veins and Arteries pass by the skin, and (as I told you before) are visible to the eye; others pass by the inward part of the Yard; here the Arteries are wonderfully dispersed through the Body of the Yard, far exceeding the dispersion of the Veins, for the right Artery is dispersed to the left side, and the left to the right side.

It hath two Nerves, the lesser of which is bestowed upon the skin, the greater upon the Muscles and body of the Yard.

SECT. II.

Of the Genitals in Women.

HAVING served my own Sex, I shall see now if I can please the Women, who have no more cause then Men (that I know of) to be ashamed of what they have, and would be grieved (as they had cause, for they could not live) if they were without, but have cause, if they rightly consider of it, to thank me for telling them something they knew not before.

I shall divide it into these Chapters.

- | | |
|-----------------------------------|----|
| <i>Of the Privy passage.</i> | 1. |
| <i>Of the Womb.</i> | 2. |
| <i>Of the Stones.</i> | 3. |
| <i>Of the Spermatick Vessels.</i> | 4. |

CHAP. I.

Of the Privy passage.

IN this I shall consider but these Seven following parts.

1. The Lips, which are visible to the eye at first sight, they are framed of the common coverings of the body * and have plenty store of spongy fat; their use is to keep the internal parts from cold and dust.

2. The *Nympha* or Wings which appear when the Lips are severed, they are framed of soft and spongy Flesh, and the doubling of the skin, placed at the sides of the Neck; they compass the *Clytoris*, and in form and colour resemble the Comb of a Cock,

3. The

3. The *Clytoris* is a finewy and hard body, full of spongy and black matter within, as the side Ligaments of the Yard are; in form it represents the Yard of a man, and suffers erection and falling at that doth: this is that which causeth lust in Women, and gives delight in Copulation; for without this a Woman neither desires Copulation, nor hath pleasure in it, or conceives by it.

4. Under the *Clytoris*, and above the Neck, is the passage of the Womens Urine, so that the Urine of the Woman comes not through the Neck of the Womb, neither is the passage of the Urine common, as in Men, but particular and by it self; therefore it is in Injections for suppression of Urine in Women, or the like, you may, if you have not a care easily erre, by putting the Syringe into the Neck of the Womb, instead of the passage of Urine.

5. Neer this are four Caruncles or Fleshy Knobs, which because they resemble the form of Myrtle Berries, the *Latines* call them *Myrtiformes*; these are round in Virgins, but hang flagging when Virginity is lost; the uppermost of them is largest and forked, that so it may receive the Neck of the passage of Urine, the other are below this on the sides, they all keep back both air and other things from entering the Neck of the Womb.

6. In Virgins these Caruncles or Knobs, are joyned together by a thin and finewy skin, or *Membrana*, interlaced with many small Veins, which hath a hole in the midst, through which the Menstrual Blood passeth, about the bigness of ones little finger, in such as are grown up: this is that noted skin which is called *Hymen*, and is a certain note of Virginity, where ever it is found, for the first act of Copulation breaks it. I confess much controversie hath been amongst Anatomists concerning this; some holding there is no such thing at all, others that

it is, but it is very rare; the truth is, most Virgins have it, some hold all: I must suspend my own judgement till more yeers brings me more experience; yet this is certain, it may be broken without Copulation, as it may be gnawn asunder by defluxion of sharp humors, especially in yong Virgins, because it is thinnest in them; as also by unskilful applying *Pessaries* to provoke the Terms, and how many ways else God knows.

The *Caruncula* or Fleshy Knobs together with this, resemble the form of a Rose half blown, and therefore anciently called a Flower; and thence came the word [*To deflower a Virgin.*]

7. The Neck of the Womb, is nothing else but the distance between the Privy passage and the Mouth of the Womb, into which the Mans Yard goes in the act of Copulation, and in Women of reasonable stature, it is eight inches in length.

Its substance is fleshy without; skinny, and exceeding wrinkled within. And it is so wrinkled,

1. That it may better retain the Seed in the act of Copulation.

2. That it may dilate and stretch in the travail or bearing of Children, that the passage may be wider; the Neck of the Womb is seated between the passage of Urine and the right Gut, to shew good man what little reason he hath to be proud and domineer, being conceived between the places ordained to cast out Excrements, the very sinks of the Body, and in such a maner that his Mother was ashamed to tell him how.

It hath two *Membra*, and if you cut them you may perceive between them a spongyous flesh, such as is found in the side-ligaments of the Yard, which containeth spirits, and causeth it to swell in the act of Copulation, and furnished with innumerable trunks of *Veins* and *Arteries*.

CHAP. 2.

Of the Womb.

Galen and Hippocrates, and most of the Greeks call the Womb μήτραν, and Names. ὑστέρα, and some γαστέρα; and therefore the usual word the Septuagint gives for [great with childe is] ἐν γαστρὶ ἔχειν; the Latins call it *Matrix* and *Uterus*; and we English, some follow the Latin word *Matrix*; but the onely English word is, the Womb.

Its parts are two, The Mouth of the *Parts*. Womb, and the bottom of the Womb.

1. The Mouth is a hole at the entrance into it, which may be both dilated and shut together like a Purse; for although in the act of Copulation it be big enough to receive the *Glans* of the Yard, yet after conception it is so close shut, that it will not admit the point of a Bodkin to enter; yet again at the Womans Delivery it is so open that it makes room enough for the Childe to come out, be it never so big: This was the matter of *Galens* admiration, and gives cause to every one of us to admire at the wonderful works of God in the Creation of Man: Who is there that knows himself, but may know there is an All-powerful God?

If the *Matrix* be inverted, hardned, ulcerated, have scars on it, or be too moist, there can be no Conception; for if it be inverted, it is not directly opposed to the Yard, then cannot the Seed be directly cast into it, then the seed cools, and by consequence becomes unfruitful; If it be hardned, it admits not the entrance of the *Glans*, or top of the Yard, If it be ulcerated it flies the very touch of the Yard; If it have a scar on it, there is no way for the seed to enter in; If it be too moist it cannot retain the Seed when it is in: Of all these their signs and

cures in another Chapter; onely take notice that *Hippocrates* in his first Book of the Diseases of Women affirms, That the often use of the act of Copulation makes the Womb slippery, and hinders conception.

Figure. The Womb it self in Figure is almost perfectly round, in Virgins it exceedeth not the bigness of a Walnut, yet when a Woman is conceived it dilates it self to that capacity that it is able to contain the Childe.

It is small, because the Seed is but little in quantity which it ought to imbrace and cherish.

Its frame. It is made up of two skins, the one internal, the other external; the external is thickest, and very smooth and slippery, if you except those parts where the spermatick Vessels enter into the Womb; the internal is full of holes.

It differs much in form from the *Matrix* of Beasts, and that *Galen* was ignorant of; for indeed, and in truth, *Galen* never saw a Man or Woman dissected in his life time, it being accounted abominable in his time to use such supposed cruelty upon a dead Corps; and therefore he dissected onely Apes, which was the cause he wrote such an Apish Anatomy.

It hath but one onely cavity, and yet *Mundinus* his opinion was, That there were seven Cells in it; and he, and *Galen*, and other Anatomists (the later Writers that have written of Anatomies, yet never saw a Woman Anatomized in their lives, because they were famous men, were followed as little god-a-mighties that they cannot erre) have so poisoned the world with this Doctrine, That most Mid-wives that I have talked with, hold indeed that the Womb hath seven Cels, each able to contain a Childe apiece (forsooth) and so a Woman may have seven Children at one birth naturally, and no more;

more; and this is just as true as the Moon is made of a Green Cheese. There is in truth but one only cavity in the Womb, and I cannot but admire why any that hath seen a Woman Anatomized, should be of any other opinion, unless they should take the holes where the spermatick Vessels come into the Womb to be Cels. I shall (God willing) in my next Book speak more of the Conception of Twins in the Womb, and also how they are separated.

I shall here end with the Womb, for what else necessary concerning it is to be described, the next Book will manifest.

CHAP. 3.

Of the Stones.

THe Stones of Women (for they have such kinde of toys aswell as Men) differ from the Stones of Men.

1. In place; for they are within the Belly in Women, but without in Men.
 2. In quantity; for they are less in Women then in Men.
 3. In form; for they are uneven in Women, but smooth in Men.
 4. They are not stayed in Women by Muscles, but by Ligaments.
 5. They have no *Prostates*.
 6. They differ in figure; for they are depressed, or flattish in Women, but oval in Men.
 7. They have but one skin, whereas Mens have four; and the reason is, because Mens are exposed to the cold, as being without the belly, so are not Womens.
 8. Their substance is more soft then in Men.
 9. In temperature they are colder then Mens are.
- And thus much briefly for the *Stones*.

CHAP. 4.

Of the Seminal Vessels.

THe Spermatick Vessels in Women also are divided into *Præparantia*, or Preparing Vessels; *Deferentia*, or Carrying Vessels.

The *Præparantia* differ not in number from those in Men, for they also are four, Two Veins and two Arteries; their Rice or Original is the same also as in Men; the right Vein springeth from the trunk of the *Vena Cava*, (what the *Vena Cava* is, you shall be taught at the latter end of the Book, where all the hard names shall be explained; and that course hereafter will I keep in all my Writings.) The right Vein (I say) springeth from the trunk of the *Vena Cava*, under the Emulgent, but the left springeth from the Emulgent of the same side.

Both Arteries spring from the great Artery, which the *Greeks* call *αογα*.

Yet there is some difference between the Preparing Vessels in Men, and those in Women; else I need not have troubled my self about them.

1. They are shorter in Women then they are in Men, because their passage is shorter, the Stones of a Woman lying within the Belly, but of Men without; in lieu of which they have far more wreathings to and fro, in and out, then they have in Men, that so the Seed may be the better prepared; the often turnings to and fro, making amends for the shortness of the passage.

2. They are not united (as they are in Man) before they come to the Stones, but are divided into two branches, whereof the greater onely passeth to the Stones, the lesser to the Womb, for the nourishment both of it self, and the Infant in it.

One quaint Observation let me Note, and then I have

have done with the Preparing Vessels, it is this: The Spermatick Veins receive the Arteries as they pass by the sides of the Womb, and so there is a mixture between the Vital and Natural Blood, that so the work might be the better wrought; for if you blow up the Spermatick Vein with a Quill, you may perceive both the right and left sides of the Womb blown up, from whence may be easily apprehended the communion of all the Vessels of the Womb.

The *Deferentia*, or carrying vessels, *Deferentia*. spring from the lower part of the Stones; They are in colour white, in substance finewy, they pass not to the Womb streight but wreathed, that so the shortness of the way may be recompenced by the multitude of the windings; near the Stones they are broad, after that narrower, near the Womb they become broad again.

There proceed two parts from the Womb which resemble Horns, and are called, The Horns of the Womb; and they may be seen in female beasts as well as in Women, though their Wombs differ far; in these Horns do these *Vasa Deferentia* end, and by them pass into the Womb.


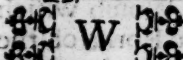
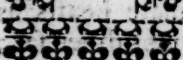
ANd thus much for my First Book, which contains the Anatomy of the parts dedicated to the Procreation of Man, or at least of so many of them as may serve for a Ground-work to the following Discourse; and this needs no guide, as being it self the guide and Basis to the whole Work.



BOOK. II.

*Of the Formation of the Childe in
the Womb.*

P R O Æ M I U M.


 Hat the first sin of the Devils was, we neither know, nor was ever

 W any able to tell us, it may be (did I say [it may be] nay out of questi-

 on) 'tis well we know it not; for did we, as sure as a Club we should
 labor to do the like : But *Adams* sin we know was
 Pride, he would fain have been a little God-almigh-
 ty, and his Wife a Goddess, and this he left heredi-
 tory to all his Posterity; so that the first sin that
 you can perceive a Childe guilty of, is Pride, and
 this is so bred in the bone, that 'twill never out of
 the flesh, I would willing have omitted here the
 proud conceits of the learned Rabbies of our age,
 to wit, That no Creature is rational but Man (as
 intending to write of it hereafter in another Trea-
 tise) whereas indeed there is no natural wisdom
 which Man hath found out by his long study, but
 the same is naturally to be found in the Creatures
 taken in *Sensu Conjuncto*, nay and far excelling Man;
 nay, the best of Men breathing, when they have
 spent

spent their time and tired their Brains in study; its possible a few Creatures (as Horses and Oxen, and Asses, and the like) which Man hath brought up in slavery, may not be so rational as their Masters. A Bird that hath been brought up in a Cage, will fly into the Cage again, though you take him out and set him on the further side of a Table; but a Bird that was brought up in the Woods, and so knows what liberty is, if you shut him in a Cage, he will go near to die for madness. The reason is because the first knows not what liberty is, but by bondage is in a sort deprived of reason. Did not the wisest of Men say, Oppression will make a wise Man mad? And is madness ought else but a deprivation of Reason? We cannot know whether Creatures at liberty have any Religion or Knowledge of God or not; we may guess from *Psal.* 104. if we do but mark what we read, that they have; however this is certain, they never went together by the ears about it, as we have done; but as for an absolute Commonwealth, take it as a Free-State or Monarchical, Man comes as far short of the wisdom of the Creatures, as I do of the wisdom of *Solomon*.

1. Take such of the Creatures as hold a Free-State, and if *Solomon* may be beleaved, such are *Ants*; some Countreys call them *Pismires*, some *Pisants*, and some *Emmits*. The *Ants* have no King, yet go they forth in Bands; they have no King, therefore a Free-State; they go out in Bands, therefore have they Government. The word [Band] signifies Government, as well a Number; for Soldiers ungoverned, will sooner make a Rout then a Regimente. *Ants* labor all for the publike good (as you may see if you do but observe them) and minde not private interests. Oh that we could learn to do but so!

2. Take another Monarchical State, and they are Bees, read but *Butler his Book of Bees*, written altogether

together from experience, and you shall see what an admiral Martial Common-wealth they keep, how patient in private wrongs; for if you abuse a Bee in the fields, she will not sting you if she can possibly get away without, yet do but affront them at home, then the wrong is publike, then if you would save your self you must run for it. The truth is, no Monarchy of Men throughout the whole Universe was ever comparable to them, and yet they never read *Ethicks*; and are utterly unacquainted with *Machiavelianism*; whereas Man for all his reason he brags so much of, and all his Reading and Learning, could never frame such a Monarchy, but may, nay hath undone it self even by Civil Wars, (the worst of all other) witness the *Grecian* and *Roman* Monarchies, that I may not speak one word of *England*.

The very truth is, Man hath far more pride then other Creatures, (the Lord keep me from such Reason) who having torn a little knowledge from one Creature, and a little from another, and by comparing what one Creature doth with what another doth, having a few of them bred up in subjection and slavery, that they can have no commerce one with another, unless it be to pity one another in their slavery (for 'tis palpable that Birds and Beasts understand one anothers Language, though we understand but little of theirs, the *Cucko* excepted) so that for want of liberty they cannot come to the knowledge of their own State; And then Man vapors, That he is the onely Rational Creature upon the Earth: Oh abominable pride!

The consideration of this should humble Man; and it would do so too, if he would but seriously and without partiality consider, That God at first created him but a little lower then the Angels, and crowned him with Glory and Honor; but he by
his

his pride and ambition, because he would become a little god, hath plunged himself into the depth of misery, that he is in a further degree lower then the Beasts; he was created lower then the Angels, for the curse of God for *Adam's* sin lies far heavier upon Man then it doth upon the rest of the Creatures; it is true, they are thereby made subject to vanity, but by constraint, not willingly, and therefore they groan for deliverance: But Man is naturally so far from being sensible of the misery of that Original of all sin, that he vapors as though he knew wonders. When a Man hath puzzled his Brains all his life time in the study of Physick, he must die, and (if he be ingenuously honest) confess upon his death bed, that his dog that lies in his chimney corner is a better Physitian then himself, and yet he never read *Hippocrates*.

This may make even the Colledge of *Physitians* hear and fear, and do more proudly, when their Worshipps may go even to the Beasts to learn, and take notice what the Spirit of God teacheth them and me. *Job 12. 7, 8. Ask now the Beasts, and they shall teach thee, and the Fowls of the Air, and they shall instruct thee; Or speak to the Earth and it shall teach thee, and the Fishes of the Sea shall declare unto thee.* Look upon it Colledge, look upon it, and when you do look upon it, do as the Peacock doth when he looks upon his Legs.

I was something the larger upon this Subject, because the knowledge of it is one means to move Men to look up to Jesus Christ, and expect his Spirit, and to long after an Union with God through him, when they do but see what miserable Creatures sin hath made them: Besides, hereby a Man may sooner come to the knowledge of himself, which is the greatest of all Earthly knowledges.

I come

I come now now to the matter, which is, How proud, though miserable, Man is formed in the Womb.

That this may be plainly and Methodically handled, take notice, That the parts of a Childe in the Womb, are;

1. *Partly Proper.*
2. *Partly Common.*

These I shall divide into Two grand Sections.

SECTION I.

Of the Parts proper to the Childe in the Womb.

I Call those parts proper to the Childe in the Womb onely, which help either to nourish it there, or to cloath or defend it there; and are either cast away, or are of no use, it being born.

These I shall divide into Two Chapters.

1. *The Umbilicales, or Navel-Vessels.*
2. *The Secundine.*

The first serves for its internal use: The second for its external. The first nourisheth it; the second Cloaths it, and defends it from wrongs.

CHAPTER I.

Of the Umbilicales, or Navel-Vessels.

They are in number Four: One Vein, Two Arteries, and that Vessel which is called *Ura-chos*; of all which a part.

1. The Vein is the nourisher of the Infant even from the beginning of the Conception, to the time of Delivery, till it breathe the air, and concoct its food as we do.

It ariseth from the Liver of the Childe, and when it hath passed the Navel, it is divided into two parts, and these two are again divided and subdivided, the branches being upheld by the Skin called *Chorion*, (of which more anon) and are joyned to the Veins of the Mothers Womb, from whence they have their blood for the nourishment of the Childe.

2. The Arteries are two, one on each side, which proceed from the Iliack Branches of the great Artery of the Mother; by these is the vital blood carried to the Childe being ready concocted by the Mother.

3. A Nervous or Sinewy Production is led from the bottom of the Bladder of the Infant to the Navel, and this is called *Urachos*, and its use (as the word signifies, for we must use Greek words else how should we keep people in ignorance) is to convey the Urine of the Infant from the Bladder to the *Allantois*.

I confess, various are the opinions of Anatomist concerning this; some denying any such thing to be in the Delivery of Women, but onely in Beasts, some shew their ignorance, others their Skill in the Art of disputation; and some few their experience, which I shall quote.

Bartholomew Cabrolus, a Chyrurgian, and the ordinary Dissector of the Anatomies to the College of Physitians, at *Mompelcer* in *France*, records an History of a Maid, whose water being a long time stopped, did at last issue out through her Navel.

Johannes Fernelius, Pathol. Chap. 13. records the like of a Man of thirty yeers of age, who having a stopping in the neck of his Bladder, his Urin issued Navel many moneths together, and that without any prejudice at all to his health, which he ascribes

to the ill tying of his Navel, whereby the *Urachos* was not well dried.

Velchier Coiter quotes such another, in a Maid of 34 yeers of age, at *Norimberg* in *Germany*; I confess these are but seldom, yet hereby may be proved such a thing as an *Urachos* in Men.

These four Vessels, to wit, one Vein, two Arteries, and the *Urachos*, do joyn neer to the Navel, and are united by a Skin which they have from the *Chorion*, and so become like a Gut or Rope, and are altogether void of sence; and this is that Women call the Navel-string. Women may if they please, when they have cut it off, take the pains to open it, and see for their own content, and those about them, that what I have written here is the truth.

These Vessels are thus joyned together, that so they might neither be broken, being severed, nor entangled together; these when the Infant is born are of no use save onely to make up the Ligament which stops the hole of the Navel.

CHAP. 2.

Of the Secundine.

THe Greeks call this *τὸ δεύτερον*, and *τὸ ὑστέρον*; the Latines imitating them, call them *Secundas* and *Secundinas*, and our Women, the *Secundine*, *After-birth*, and *After-burden*.

They are in number held to be *Four*, which here I shall only describe and shew their use, and let the forming of them alone till I come to the next Section.

I. The first is that which is called *Placenta*, a kind of Latin word given to a Sugar Cake, because it resembles the form of such a Cake, it is knitt both to the Navel, and to the *Chorion*, and makes up

up the greatest part of the *Secundine*, or After-birth.

The flesh of it is like that of the Milt, or Spleen, soft, red, and tending something to blackness, and hath very many small Veins and Arteries in it, and certainly the chief use of it is, for the firmer containing the Childe in the Womb.

2. Of the *Chorion*; this *Columbus* denies to be a Skin, you see acute men may be mistaken; and if so, what an ill-favored Master TRADITION is, whereas it is most certain that the *Chorion* and *Amnion*, involve the Childe round, both above, beneath, and on both sides, the *Allantois* doth not so; this Skin *Hippocrates* commonly in his Book of the diseases of Women, calls the *Secundine*, or at least give this particular name to the *Secundine* in general, (whereas *Columbus* mistook this for the *Placenta*) It is a Skin thick and white, garnished with very many small Veins and Arteries, ending in the *Placenta*, very light and slippery.

Its use is not onely to cover the Childe round about, but also to receive and safely binde up the Roots, and the Veins and Arteries, or Navel-vessels before described.

3. Of the *Allantois*; This some denies to be found in the body of Man, and truly, those that prove it more by reason, then Experience: If I had so many Children in *Holland*, as I have had in *England*, I could have better certified you of the truth of it: *Gallen* said there was such a thing in Women as well as in Beasts; and the greatest part of our later Writers have been no better then *Galen's* Apes, and yet *Galen* never saw Man nor Women Anatomized. However if it be, good Women may finde it if they look for it; it is (they say) white and soft, and exceeding thin, and just under the *Placenta* where it's knit to the *Urachos*, from which it receives

ceives the Urin, and its Office is to keep it separated from the Sweat, that the saltness of it may not offend the tender Skin of the Childe.

4. The last covering of the Childe yet remains, which is called *Amnios*, it is white, soft, thin, and transparent, nourished by some very small Veins and Arteries.

Its use is not onely to enwrap the Childe round, but also to retain the sweat of the Childe; the use of which sweat, I shall happily touch upon hereafter.

And thus much for the first Section, *viz.* The Parts proper to the Childe.

SECT. II.

Of the Common-Parts of the Childe, its Scituation and Formation in the Womb.

THe Common-Parts of the Childe, I call those which are common to those both born and unborn, (for as I remember I told you before, these parts already described are of no use, or very little after the Childe is born.) In these I shall lay down,

1. *The Formation of the Childe in the Womb.*
2. *Answer some needful Questions about it.*

CHAP. I.

The Formation of the Childe in the Womb.

BEfore I begin this, give me leave to premise, That this is the difficultest piece of work in the whole Book, nay in the whole study of Anatomy

my, because such Anatomies are hard to be gotten, most Women that lie on their death beds, when they are with Childe, miscarry before they die, if not all : besides, *Galen* never saw a Woman Anatomized in his life-time, nor *Vessalius* neither, as I shall prove by and by (and yet our Anatomists follow them as little god-a-mighties, and their *ipse dixit* serves the turn, and so the blind leading the blinde, you know what will become of them both) *Columbus* is the most rational in this point that I know; the rest, some follow *Galen*, some *Vessalius*, some their fancies, and some quibble about it. My self saw one Woman opened, that died in Child-bed, not delivered, and that is more by one, then most of our *Dons* have seen ; yet are they as confident as *Æjops* Crow was, that he was an Eagle, but he was made a mocking-stock to the Boys for his labor ; and so will they be shortly for their foolish Model of Physick, that I may give it no worse name.

And then Secondly, I hope you will give me leave to be a little critical, for there is need enough, if you knew but so much as I : If I commit any failings, they are unknown to me ; let the honesty of my intentions deface them with a *deleatur*.

Now to the business.

1. The Testicles or stones of a Woman are for generation of Seed, where many times (if *Womens* the Doctors and Chirürgions were not *Testicles* high base, and denied you admittance) you might see in an Anatomy, white, thick, and well concocted.

2. In the act of copulation, the Woman spends her Seed as well as the Man, and both are united to make the conception.

3. The reason, why sometimes a *Male* is conceived, sometimes a *Female*, is, The strength of the

Why some- Seed; for if the mans Seed be strongest,
times a Boy a Male is conceived ; if the Womans, a
is conceived Female : The geater light obscures the
and some- lesser by the same rule ; and that's the
times a Girl. reason weakly men get most Girls, if
 they get any.

This shews a manifest difference between Na-
 ture, and Appetite : Nature strives to
Difference beget its like, Men to beget Men, Women
between to beget Women ; but for Men to desire
Nature, Girls, and Women Boys, is Appetite, not
and Appe- Nature : And yet you see the wisdom of
rite. most Men and Women that desire to
 pleasure Appetite, and not Nature, and
 so plainly make themselves slaves to their own
 sense ; Experience shews us, that Girls of a year old
 fancy Men more then Women, and Boys of the
 same age the contrary : If the Horse and the Mare
 trot, it were a wonder if the Foal should amble :
 And yet you see also where Nature is strong it will
 vanquish Appetite, do it the worst it can.

4. The Seed of both Sexes being united, the
 Womb instantly shuts up, partly to hinder the ex-
 tramission or passing out of the Seed, partly to cher-
 ish the Seed by its inbread heat, the better to
 provoke it to action ; and that's the reason Wo-
 mens Bellies are so lank at their Conception.

5. The first thing that is formed is, the skin *Am-
 nios*, then next the *Chorion*, and they enwrap the
 Seed round as a Curtain. To let the idle *Ideas* of
Arantius his brain alone (who was of another Opi-
 nion) as not worthy of an Answer.

6. Very speedily after this (and yet this is done
 in a very short time) least the Seed thus shut up
 should corrupt, or (which is more proper) that it
 might not lie idle (for God and Nature hate idle-
 nels) is the Navel-Vein bread, which pierceth thro'

skins being yet very tender, and carries a drop of Blood from the Veins of the Mothers Womb to the Seed, of which drop is formed the Liver, from which Liver is soon bred the *Vena Cava*, or chief Vein, from which all the rest of the Veins, that nourish the Body, spring : and now hath the Seed something to nourish it, whilest it performs the rest of its work, and also Blood administred to every part of it to form the flesh.

And now tell me, I pray you, if this be not better Reason, then to hold all the Members are formed together, as many contend stoutly for, and they no *small fools* neither ; or if you like Tradition better then Reason, I will not rob you of it ; You may take it, and walk a Fool in the Horse-fair with it, for I assure you, he that builds his faith upon Tradition all day, may sit in the Chymny-corner at night, and scratch his Head with a pair of Fools Nails.

And I pray tell me, if it be not learned Divinity, which you shall sometimes hear taught in a Pulpit for Orthodox, *That the Heart lives first, and dies last*, when the Liver lives before the Heart is formed ?

I weigh not a Rush the nice definition of *Aristotle* and the *Peripateticks*, nor of all the fools that dance after their Pipes ; how that first a Man lives the life of a Plant, then of a Beast, and after that of a Man : They know what the life of a Plant is as much as a Hobby-horse, and but little more ; 'Tis the communication of the Godhead to a Plant that makes it grow, though not in such a spiritual way, as He communicates Himself to Belcevers by the Person of Jesus Christ.

Prasentem narrat quolibet Herba Deum.

Every grass shews God is present with it, and 'tis the withdrawing of God that makes it wither ; this is that they have no skill in : if they can get

money, they have gotten their desire. Let them tell me the reason of the Antipathy between the Herbs *Rue* and *Basil*, that one will not grow neer another, and yet both Garden Herbs; but what do I talk to a learned Colledge of Physitians of magnetic virtues, talk to them how they shall raise their fees from Ten shillings to Twenty.

I proceed.

7. This Vein being formed, the Navel-Arteries are soon after formed, then the great Artery, of which all the other are but branches, and then the heart, and so according to *Columbus*, all the Arteries are formed before the heart, and good reason too; for I told you before that the Body was quickned by the Arteries, and that the Navel-Arteries were bread from the Arteries of the Mother, good reason then that they should be formed next to quicken the Seed to action; since now the Liver hath fitted them with Blood, as matter to build up this frail house of flesh withal.

8. Then next of all, the Liver furnisheth them with Blood to form the Heart, for the Arteries are made of Seed, but the Heart, as also all flesh, of Blood.

9. After this the Brain is formed, then the Nerves to give sence and motion to the Infant.

Here *Aristotle* and the *Peripateticks* are an hundred miles from the truth: Judge *Aristotle's* foolery. if they do not make a saving voyage that will needs have the Heart formed first, and that forsooth must live first, & be the most noble part of the Body; whereas the Brain is the most noble part, as being the seat of Reason, and it must be also the Fountain of Blood: and many other falsities, which I have heard Ministers deliver in a Pulpit, as confidently as Hogs will eat Acorns: are such Ministers of God I pray, or of *Aristo-*

10. If you ask me, which of the Bones be formed first, I answer, the *Vertebra*, and Skull ; of the order of forming the rest, as also of forming the Flesh, I am ignorant. *Aristotle* was of Opinion the *Vertebra* were first formed of all the Bones, and there the man hit the Nail at head.

11. I will not willingly here pass by one subtil trick of *Vessalius*, who viewing exactly the Anatomy of a Bitch great with Whelp, cut the Original of man in like manner ; you may see in his Works, for he was a publick Anatomist ; but he decyphered a Childe not a Puppy.

12. I shall give you the Judgement of *Astrologers* herein, which is a thing not to be despised, neither was it of the Ancients, as appears by the writings both of *Galen* & *Hippocrates*: For the whole creation is onely one united Body, composed by the Power and wisdom of Almighty God, of a Composition of Contraries, *viz.* Fire, Air, Earth, and Water, and the general Providence of God is to maintain one part of it by another; though our prating Priests tongues run before their Wits to deny it.

1. The first moneth of the Conception they attribute to *Saturn*, and to *Saturn* but as a second cause neither, As Nourishment is attributed to Food: They call most of the ancient *Astrologers*, *Heathens* forsooth ; but you shall finde more Godly, Divine, holy speeches, greater acknowledgment of the Power and Sovereignty of God in a few Lines, in *Haly* the Son of *Abenragel*, and in *Avenezra* and others, then you hear from some of them in the Pulpit in seven years, yet forsooth they are *Heathens*, and know nothing but the Book of the Creatures: They make a *But* at what *David*, a Man after Gods own Heart, infinitely admired at ; Gods works, which he made in Infinite Wisdom and Power, and stamped His Own Image upon every one of them,

are but a *BUT* to a skip-jack blasphemous Priest ; not a Creature was made for our instruction, but onely Clergy-Men, and they are *jure Divino* by all means. The first moneth (I say) is attributed to *Saturn*, by whose influence and retentive faculty the Seed is fastned ; the whole retentive faculty in Man is caused and strengthened by Melancholly, and *Saturn* is the Planet ruling it : I speak of it as a Complexion, not as a Passion ; he that is skilled in *Hermetical Philosophy*, knows that *Saturn* laies the Foundation to most grand Actions.

And hitherto in the begining, though not in the limitation of time, are *Astrologers* true in the conception of Man ; I hope they will give me leave to be critical in the rest, if not, I must take leave.

The second month they attribute to *Jupiter*, by whose influence is laid the Foundation of Growth, Sence, Understanding, as they say, whereas the Foundation of all is laid in the commixture of the Seed of both Sexes, the Man is then formed in *Νύξι* in *Posse*, though not in *Esse*.

The third month they give to *Mars*, and he, they say, gives heat and motion to the Childe, but if it wanted heat before, how could it live till that time ? 'Tis but a frigid argument to think life can be maintained by cold.

Then the *Sun* chalengeeth the fourth month, say they, and he furnisheeth the Childe with vital Spirit, but *Mars* gave it motion a month before ; And was ever voluntary motion known to be without vital Spirit ?

Then comes *Venus*, and she in the fifth month gives the Childe Comliness and Beauty ; but by their leaves, if they take Comliness for fashion of Body, that it hath long before ; for the Body is fashioned in thirty or forty days, as all hold : but if for cleerness of Skin, that appears not till the
Childe

Childe be of some age, namely a year or more.

Mercury, he hath the sixth month appropriated to him, in which time they say he separates and distinguishes the Members of the Childe, which were before connexed; this is such a piece of business a Man knows not what to think of, much less what to make of; if they mean by distinguishing the Members, the breaking of those Skins, which wrap the Childe round in the Womb, viz. the $\alpha\omega\epsilon\iota$ and $\delta\mu\upsilon\iota$, they are not broken before the time of the Womans Labor: if they dream that the Members or Limbs of the Childe are in a *Chaos* before, this is but to dream waking; and as simple a business 'tis, to believe that they are either tied together by Ligaments, &c. (Or, to write like a Scholler, for I write now to Astrologers, who should be Schollers, if they be not) it is ridiculous, and declines as much from that truth, as the Poles of the world do from the Equator, that any one should think that those Limbs of the Childe, that now are separated, should formerly be joyn'd together, either by *Enarthrosis*, *Arthrodia*, *Gynglymos*, *Hermonia*, *Sutura*, *Gomphosis Synchondrosis*, *Sineurosis*, or *Syssarcosis*.

And then the *Moon* must come in to make up another error in the work, and she must have the seventh month bestowed upon her, in which, they say, she compleats the Childe; which was just as compleat Five months before.

Onely here is one thing, which seems worth the Answering, which is, That those which are born in the seventh month, may live by reason of the Complement, or fulfilling of the Planetary Motions; but such as are born in the eighth month, are either born dead, or live but a very little time; because the disposition, or government of the Conception is turned back to *Saturn*, who, they say, is inimical to Nature in all his qualities.

To this I Answer.

1. *Saturn* is inimical to none, but such as do not know his qualities, for he cannot endure ignorant Puppies.

2. 'Tis not the Complement of the Seven Planets that makes a Child live, born at Seven Months, but the perfection of the number [Seven] which if I were but writing Divinity, I could prove the Scripture to be the perfectest number that is.

3. *Hippocrates* may be mistaken in his Book *De Principiis*, and in that *De Oſtineſtri Partu*, and that *De Alimento*, in all which he goes about to prove that a Childe born in the Eighth Month, cannot live. *Galen*, *Aristotle*, *Plutarch*, and others that wrote the same things after him, might be but his Apes: for the Writers of *Egypt*, *Spain*, and those of *Naxos*, they affirm that Children born there in the Eighth Month have lived: set one against the other.

4. There may be some difference about *Hippocrates* his months, viz. Whether they were *Solar* or *Lunar*. A *Solar* month is the time which the Sun is transiting one of the signs of *Zodiack*, and is very neer thirty, or thirty one days throughout the year.

A *Lunar* month is the time the Moon traceth through the *Zodiack*, and consisteth of twenty seven daies, some od hours, and some od minutes.

5. The Woman, they wrote of, might be a month mistaken of her time, that is as easily done, and as often by some, as a Woman can mistake one Shoe for another in the dark.

6. If the Office of *Saturn* be to retain the Seed in the Womb the first month, Who causeth the expulsion of the Childe in the Eighth, which they attribute to him also, Is *Saturn* so old that he hath lost his retentive faculty?

For my own part, I deny this Planetary way of forming the Childe, and shall give you my own, and
my

my Reasons for it also.

1. In all probability every Planet contributes by influence, to the forming of those Members of the Body that he governs, and this I prove by this Reason : not what Planet is weak in a Nativity, and the Members of the Native ruled by that Planet, as also the Intellectual Faculties (whereof you have plentiful information in my *Ephemeris* for 1651.) under his *Dominion* are weak also.

2. Every Planet forms those Members governed by the Signs he is Lord of, this he doth naturally, he can but have influence upon the Member, governed by the Sign he is accidentally in : And so *Saturn* in *Aries* can but deform the Head accidentally and doth not always nor often so, unless angular, but always forms by influence the Knees and Legs because they are under his own Signs *Capricorn* and *Aquarius*, This I prove thus.

Every Planet is said to rule particular parts of the Body, and several parts, according to each Sign he is in : All Authors have left Tables of this, and all false. I, at first desiring a Reason of this Table, found out, in but half an hours study, that every Planet ruled the Head, when he was in his own House, and the Neck in the House succeeding : but this, when I could not finde it agree with the writings of other Authors, with their Tables of this nature I mean, I was at first at a little stand ; but considering a man had as good put his Wits Apprentice to a man in *Bedlam*, as make them Slaves to *TRADITION*, I draw out the Table in another Form, which presently gave me as much satisfaction as I desired : so much of which as belongs to my present Argument I shall here quote. And indeed my self being little beholding to most *London Astrologers*, especially the greatest of them, for their good words, and as little for their instructions.

ctions. If they would have any more, let them study for it, as I have done.

The Table is this.

	h	4	8	0	9	5	D
v	6 II	9 8	v 7	7	8 6	9 m	7
8	9 6	7 II	8 6	7	v 8	8 7	9
II	7 9	6 6	II m	9	8 7	v 7	8
6	6 7	7 m	9 6	7	8 II	7 8	v
9	m 6	7 7	7 9	v	6 9	II 8	8
7	7 m	7 6	7 9	8	9 8	6 v	II
6	7 v	7 9	6 8	II	7 v	9 8	6
m	9 v	8 7	v m	6	6 8	7 II	9
7	8 9	v 7	8 8	9	m II	6 6	7
7	v 8	8 9	7 II	7	7 6	m 9	6
9	8 v	II 8	8 6	6	7 8	7 7	m
8	II 8	6 v	8 9	m	9 m	6 6	7

Now

Now then take notice that the Womb, and indeed all the Instruments of Generation are under *Scorpio* (for the Womb it self cannot be under *Virgo*, because *Virgo* is a barren Sign) then view this Table and you shall finde that every Planet in *Scorpio* governs the parts of the Body under the Dominion of his own Signs, the *Luminaries* excepted, which do it by reception, and this is an evident testimony, their influence is upon them in the Womb.

This of the Table onely belongs to my present Argument, I leave the rest of it for *Astrologers* to whet their brains about.

CHAP. 2.

An Answer to some needful Questions about the Formation of the Childe in the Womb.

IN Answering these, I shall anger some, and some I shall teach; I shall please others, and not displease myself.

Many, and large, have the disputes of the Ancient, and Modern Writers been about trifles in this case, which I shall willingly pass by, As

1. Whether the Seed be the Efficient Cause of our formation, or not?
2. Whether Women have Seed, or not? And
3. Whether it act in Forming as well as the Seed of Man?
4. Whether all the Members be formed together?
5. Whether the Heart live first?
6. Whether the Seed flow from all parts of the Body?
7. Whether the Seed of both Sexes must be presently mixed, or not?
8. Whether the active power of forming lie in the Womb or not?

With

With these and many other the like frivolous discourses have Authors (for want of better employment) blotted a Cart load of Paper with, and spent that precious time in such needless disputes, which might have been better employed for the good of their Brethren. Onely some needful Questions here are to be Answered, which I shall perform as briefly and plainly as I can.

The first is this.

*The Form
the Childe
lies in the
Womb.* "What is the Form the Childe lies in,
" in the Womb? In what Fashion
" doth it lie there?
About this Authors cannot agree,
not two of them in ten are of one opi-
nion. You see what a woful Master

TRADITION is, and what a miserable thing it is in *Physick*, aswell as in *Divinity*, to pin ones Faith upon another mans sleeve, be he never so Learned.

I shall give you first *Hippocrates* his Judgment:

According to Hippo- crates. Then *Columbus*: And last of all a Figure out of *Spigelius*.

Hippocrates in his Treatise, *De Natura Pueri*, affirms, The Childe, as he is placed in the Womb, To have his Hands at his Knees, and his Head bent down to his Feet, so that he lies round together, his Hands upon both his Knees, and his Face between them, so that each Eye toucheth each Thumb, and his Nose betwixt his Knees.

Columbus holds, That the Figure of the Childe is round in the Womb, the right Arm bowed, the Fingers thereof under the Ear, and above the Neck, the Head bowed down, so that the Chin toucheth the Breast and Face, and the left Arm is proped up by the bending of the right Elbow, the Legs are lifted upwards, the



the right of which is so lifted up, that the Thigh toucheth the Belly, the Knee the Navel, the Heel toucheth the left Buttock, and the Foot is turned back and covereth the Secrets, the left Thigh toucheth the Belly, and the Leg is lifted up to the Breast, the Back lies out ward.

Lastly, I hear insert you the Figure taken out of *Spigelius*, who quotes it but of a Childe prepared for the birth, or when the birth is neer; and as far as I remember that which I saw was like this.

*Spige-
lius.*

Insert the Figure here.

My

My Second Question is, *How the Childe is nourished in the wombs?*

Authors differ much about this: I shall quote some of them, that none should think
How nourished in the Womb I am critical without a cause against Antiquity, which our Nation, for want of more wit, have accounted Venerable.

Alemæon thought the Infant drew in his Nourishment by his whole Body, because it is rare and spongy, as a sponge sucks in Water on every side; and so he thought it sucked Blood, not onely from the Mothers Veins, but also from her Womb.

Democrates and *Epicurus*, recorded by *Plutarch*, held that the Childe sucked in its Nourishment at its Mouth.

And also *Hippocrates*, *Lib. de. Principiis*, affirms, That the Childe sucked both Nourishment and Breath by his Mouth, from the Mother when she breathed, (though in other Treatises he seems to deny it) yet there he brings two Reasons for it:
 1. Because it sucks so soon as 'tis born, therefore it it must needs have learned before. 2. Because there are Excrements found in the Guts of it as soon as 'tis born.

To the first I answer thus, it learns to suck by *Natural Instinct*. Take a yong Cat, that never saw her Dam catch a Mouse, yet will she catch Mice so soon as she is able, Must she needs therefore suck Mice from her Dam when she was in her Belly? And yet this Argument of *Hippocrates* will serve for such a Priest, as denies any such thing as *Natural Instinct* (of which I know some) to teach in the Pulpit for Authentick.

To his Second Reason, I answer thus, That these are not Excrements of the first concoctions, and that I prove, because they stink not, but are the thickest

thickest Blood conveyed from the Vessels of the Spleen to the Guts, and there dried into that form.

All these being as far off from the Truth, as *Dover* is from the *Lizard Point* : We must finde out a new way for the Childe's nourishment, and the truth is, all Modern Writers agree, The Childe receives its nourishment by its Navel : but what the natural nourishment of the Childe is, that they also keep an old puther about, and defend and prove about like Lawyers, and all to no purpose in the World.

Aristotle and the *Peripatericks*, and *Magirus* from them, held it to be nourished in the Womb by the Womans Menstruis.

Others, as *Collumella*, *Pliny*, *Columbus*, and *Fernelius*, they deny the Childe to be nourished by Menstruous Blood, and their Reasons are, Because it is impure, and this impurity they prove, because it kills tender Herbs, makes Trees barren, and Dogs mad, and hurts the Women themselves many ways, causing Pains, Swelling, Vomitting, loss of Appetite, Vertigo, the fits of the Mother, and other sharp and cruel Diseases of the Womb, and therefore being thus evil, they are not fit nourishment for the Childe. A very learned Dispute for a couple of Boyes of seven years old a piece to decide. For,

1. This Blood, which a Woman avoydeth once a month is not so bad as they make it to be, nay, simply in it self considered, not bad at all, but very good ; for if the Womans body be in good temper, her Blood must needs be good, and the reason why she avoids it, is, Because it offends in quantity, not because it offends in quality ; but if the Womans Body be vicious, the Blood which remains in, is vicious, as well as what is cast out.

2. It is not simply the Menstruis which produceth those dangerous effects they talk of, but the Menstruis

Menstruis stopped beyond their due time, and by stoppage corrupted, and by corruption are these ill effects they talk of produced, and this is a better argument to prove them very good blood then very bad, for the best of things, when corrupted, prove the worst. But,

3. What need all this quail have been? We all know that it is called [Menstruis] because it is cast out monthly; and we know that Women have them not the greatest part of the time they go with Childe, nor most Women when they give suck: and if the Childe be not nourished with the same blood, in the one, and it converteth into Milk in the other, What becomes of it? It seems then, all this cavilling is rather about the word [Menstruis] or about the blood retained above a month before Conception, then about any material thing in the business: but I have done.

I come now to the answer of the Question: and yet let me tell you first of another of *Hippocrates* his absurdities, viz. That the latter time of the remaining of the Childe in the Womb, after it is quick, it is nourished partly by the Mothers Milk; you may finde it in his Book *De Natura Pueri*, It deserves not an Answer, being just as probable as that a Millstone can swim.

The truth is; the Childe is nourished in the Womb by very pure Blood, conveyed into the Liver by the Navel-Vein, which is the branch of the *Vena Porta*, or Gate-Vein, and passeth to the small Veins of the Liver; here this Blood is more purified, and the thicker and rawer part of it, is conveyed to the Spleen, and Kidneys, the thick Excrements of it to the Guts, which is that Excrement found there so soon as they are born. The purer part of it is conveyed to the *Vena Cava*, or hollow Vein, and by it distributed throughout the

the Body by the small Veins, which like small Rivulets pass to every part of it. This Blood is accompanied with a certain watry substance, as all Blood is, the better to convey it through those small passages it is to run in, which, as in Men, is breathed out by sweating, and contained in the *Amnios*, as I told you before. I have done with this Question, after I have shewed you that there is a certain watry substance in what Blood is sent to the Kidnies, and from the Kidnies is this sent by the *Ureters* to the Bladder; neither doth an Infant avoid his Urine by his Privities, but it is conveyed to the *Allantois* by the *Urachos*, (which I described before) which is long and bloodless, and passeth from the bottom of the Bladder to the *Allantois*, neither hath it any Muscle belonging unto it, seeing no time is unseasonable to the Infant in the Womb to avoid its water; whereas we have Muscles at the root of the Yard, to stop, and open, that we might follow our business, and not always be pissing.

And thus you have, 1. In what form the Child lies.

2. How it is nourished in the Womb.

And so much for this *Book*.

BOOK

E



BOOK. III.

*Of what hinders Conception, together
with its Remedies.*

It is most certain that all Men and Women desire Children, partly because they are blessings of God, and so Saints desire them *Psal.* 127. 3. *Lo Children are an Heritage of the Lord, and the Womb is his reward;* as also *Psal.* 128. from the beginning to the latter end, proves it. Or else, because they are pretty things to play withal, every like desiring to play with his like. Or lastly, and most probably, lust is the cause of begetting more Children, then the desire of the blessings of God; for where the desire of Children moves one to the act of Copulation, the pleasure in the act moves an hundred; and such corrupt principles prove usually baseness in the middle, and bitterness in the latter end, to those that use them; It being apparent by the Curse of God upon *Eve*, *I will exceedingly multiply thy conceptions*, that many Children come into the world as a Curse. But I am not now to act the part of a Divine, but of a Physitian, and therefore to the purpose in hand.

What hinders Conception, causeth Barrenness.

Barrenness is $\left\{ \begin{array}{l} 1. \text{Natural.} \\ 2. \text{Accidental.} \\ 3. \text{Against Nature.} \end{array} \right.$

Of each of these in a Section by it self.

S E C T.

SECT. I.

Of Natural Barrenness.

Natural Barrenness, I call that which causeth Barrenness in a Woman, the Instruments of Generation being perfect in both her self and her Husband, no Preposterous, or Diabolical course used to cause it, yet the Woman remains naturally Barren; neither age, nor natural defects and disease impeding, yet she conceiveth not.

To finde out all the Reasons of this, requires a stronger Head-piece, then I have, yet what the Lord hath imparted to me, I shall freely impart to you.

1. The Man and Wife that are both of one Complexion, seldom have Children, and the Reason is cleer from the Universal course of Nature, which being formed by an All-wise God of a composition of Contraries, cannot be encreased by a composition of Likes; and although to finde two people just in every particular of a complexion, be a systeme happily too rare to finde, or very seldom found, yet if they be very neer of a complexion, my Reason will hold good, and I know no remedy for it, unless they should part; for if the main cause of marriage be the Procreation of Children, I know not but that marriage, which denies this, may be unlawful; the truth is, marriage is the greatest Natural action of Mans life, and he that waits upon God for his direction in it, shall not do amiss.

2. Want of Love between Man and Wife is another cause of Barrenness: that there is an Essential Vital Spirit in the Seed of both Sexes, is without all question (and that made up the basis of *Onan's* sin mentioned in Scripture, in spilling his Seed, the

other, as circumstances did but aggravate it, for this God slew him : I beleeve God hath been more merciful to many in *England* in the same case, yet is he as just now, as he was in *Onan's* days) Then secondly, That this Seed participates of the Nature of both Sexes is very clear, by mens begetting their like, viz. Men and Women beget Men and Women, then if their hearts be not united in love, how should their Seed unite to cause Conception? It is reported that two *Thebane* Princes, *Eteocles*, and *Polynices*, both brothers, yet a mortal hatred between them, that having slain one another in a battel, when their bodies were burned, for in those days and places they burned their dead Corps, and entombed only their Ashes, that the fire parted in the middle, and went up into tops; and if there were such a munnial hatred in their dead Corps, greater must the hatred be in the Seed of two disagreeing Sexes, because it hath more Spirit in it; and this is the Reason, there never comes Conception upon Rapes.

It is a sad thing, Men should take Women from their Friends, that did love them, and then hate them; and as sad, that Women, when they are married, should either through pride, or folly, or something else, so forget themselves, their Husbands, and their God, that they cannot live quietly with them; and worse then either (if worse can be) is that trick of Parents, to compel their Children to marry against their mindes; such corrupt beginnings, usually, bring sorrow enough to all parties as use them, or have a hand in them, and that they all finde by that time they have counted the middle and both ends usually, that use such practices.

3. A third cause of natural Barrenness is the letting of Virgins blood in the Arm before their courses come down: these come down in Virgins usually

in the fourteenth year of their age, seldom before the thirteenth, never before the twelfth; and because usually all yong Virgins are out of frame, before they first break down, the Mother takes the Daughters Piss, and away to Dr. DUNCE runs she, who knowing something by her Water, as much as he could, if he looked in a Crows Nest, and gathering by the Mothers talk, and by seeing the party, that fullness of blood offended, straight prescribes Blood-letting in the Arm; this is done, and then she is well for a time, the superfluous Blood being taken away; the next year (if she stays so long) she falls into the same case; then the other bout of bleeding, and in three or four times so serving, especially if the Maide use much Exercise, the Blood comes not down to the Womb, as it doth in other Women, but the Womb dries up and becomes for ever barren.

For preventing this for time to come, let no Virgins be let Blood in the Arm, before their Menstruis come well down, (cases of necessity excepted (but rather in the Foot, for that provokes the Blood downwards, and by that means, it provokes the Terms.

4. A Fourth cause of Natural Barrennes is loss of Carnal Copulation, Men and Women come to the School of *Venus* either not at all, or so frigidly, that as good never a whit, as never the better.

This is perpetually caused of a cold distemper, and must be cured by such things, as heat and nourish.

For the cure, Let such eat and drink of the best *Sine Cerere & Libero friget Venus*, saith the Latin Proverb: Without good Meat and good Drink, *Venus* will be frozen to death,

Wholesome Food for such, are Cocks-Stones, Lambs-Stones, Sparrows, Partridges, Diet Quails

Quails, Pheasants Eggs; and take this for an Aphorisme of truth, both in this and all other parts of Physick, *Whatsoever any Creature is addicted extreamly to, they move the Man, that eats them, to the like by their Mummial vertue;* therefore Partridges, Quails, Sparrows, &c. being exceedingly addicted to venery, they work the same in those men and women, that eat them.

I will give you another: *Look in what part of the Body the Faculty, which you would strengthen, lies, and take the same part of the Body of another Creature, in whom the faculty is strong, as Medicines.* For example: The Vertue Procreative lies in the Testicles; therefore Cock Stones, &c. are medicinal for this Disease.

I have written enough of this to wise men, but because all men are not so, neither do I *Remedy.* know when they will; I shall quote some few Receipts.

1. Let such often eat windy Meats, especially such as nourish much, as Parsneps, Alexanders, Skirrets, Pinenuts, &c.

2. Let them take a dram of the Electuary *Diasatyri-* on every morning: you may finde the way now to make it in my Translation of the *London Dispensatory.*

3. The Stones of a Fox dried to powder, and a dram taken every morning in Muskadel.

4. A dram of *Satyri-* on Roots, taken in like manner.

But because I shall touch much upon this in the next Book, I pass it here.

And thus much for this Section.

SECT. II.

Of Accidental Barrenness.

I Call that Accidental Barrenness, which comes by reason of some casual infirmity upon the Body of the man, or his wife at the time, which being

ing taken away, the effect ceaseth.

This is sometimes caused on the Mans part, but most commonly on the Womans.

Then what I am here to speak to, is, *Barrenness* caused by some cause, which may easily be corrected and remedied.

Authors have left ways to know, whether the cause of Barrenness, lie in the Man, or in the Woman; and *Hippocrates* was very busie about it: but because I cannot confide in his judgement, I shall pass it by in silence.

The most rational way of knowledge in this Point, that ever I read in this Case, I shall quote, and give my Reasons for it, if it do hold true, well and good; if not, I cannot help it. It is this.:

Take a handful of Barly (or any other Corn, that will quickly grow, will serve the turn as well) and steep half of it in the Urine of the Man, and the other half in the Urine of the Woman, the space of four and twenty hours: then take it out and set it, the Mans by it self and the Womans by it self; set it in a Flower-pot, or something else, where you may keep it dry; then water the Mans every morning with his own Urine, the Womans with hers, and that which grows first is the greatest sign of Fruitfulness; if one grow not at all, they are naturally Barren, say Authors: For my part I do not binde any Man to beleieve it; yet this I say, all Men and Women desire to be fruitful, and the Urine of one that is fruitful (probably) is more likely to make Seed grow, then the Urine of one that is not fruitful; because there is a principle of fruitfulness in the one, not in the other; and every Man knows (that doth but know his right hand from his left) that Urine is Essential to the body of every one; and if it can shew a Disease, why not as well fruitfulness, and its contrary?

But to proceed.

Barrenness Accidental is either common to both Man and Wife, *i. e.* either of them may be troubled with the infirmity, or else 'tis proper to the woman onely, this (as I told you) is most frequent; neither is it my purpose here to speak of Diseases incident to man, which may cause barrenness for the time being; but of such as properly cause it; for the Instruments of Generation in man being perfect, his Diet and Exercise, according to Rule (which the next book shall further instruct you in) I know no accidental cause of Barrenness in him, if his Body be in health.

The chief cause of Barrenness in a woman, lies in her womb, and its infirmities, which what they are, their Cause, Signs, and Cure, you shall finde in their Order presented to your view.

1. *Of stopping of the Menstruis.*
 2. *Of overflowing of the Menstruis.*
 3. *Of flux of the Womb.*
 4. *Of falling out of the Womb.*
 5. *Of inflammation of the Womb.*
 6. *Of windiness of the Womb.*
 7. *Of heat and driness of the Womb.*
- Of these in Order.

CH P. I.

Of stopping of the Menstruis.

THe Menstruis stop in a woman,

1. *Natural.*
2. *Against Nature.*

To know the difference between these, you must have regard to the age of the party; in many the Menstruis appear not till after the fourteenth year, in few before, in none till after twelve.

They stop naturally in some women about the fiftieth

fiftieth year of their age, in some before, they continue in very few women after the five and fiftieth.

When they stop through age, the woman is past Childe-bearing, and not before, for then it ceaseth to be with her after the custome of women.

1. Such, as use themselves to much Exercise, have but few of them, but those few *Causes* are very good Blood, and the Reason why they have but few, is, because the blood is consumed by Exercise.

2. Again, many times they are stopped in immoderate fat people, for their veins are narrow, and that little blood they have is turned into fat.

3. Such as are wasted by continual sickness have but little superfluous Blood in them.

4. Sometimes they are stopped by reason the woman hath the Hemorrhoids, or Piles at the time.

5. Sometimes they fly up to some Sore, or Ulcers in the Body, as happens to such women as have a Cancer in their Breasts. These I note but by the By.

But,

6. Sometimes, either a hot, or a cold distemper of the womb it self causeth it. And,

7. Care, Fear, Sorrow, and Grief, caus it.

My present scope is onely to speak of the two latter, and more particularly of the last save one, for the causes of the last being taken away the effect ceaseth.

The General Signs of woman molested with this disease, are heaviness of the whole Body, proneness to Vomit, loathings of Meat, and certain Tremblings, such as happen to women with Childe, Pains in their Back, and sometimes in their Stomack, and Neck, and Breast, the hinder part of their Eyes, and the fore part of the Head, and some times their Body swels.

The Diversity of the Cause may be partly

ly known by the relation of the sick : A *Particular.*
cold distemper is known by Dulness, Sleepi-
ness, Slowness in moving, a Pale, Whitely, Leaden
color ; a hot distemper is known by the contrary
Signs.

I am no way ignorant of the ways, the Ancient
used for the cure of this Disease in Women, but be-
cause I like them not, I shall make bold to leave
them out, and insert my own, for which I shall
give my Reasons.

Considering then that the stopping of the Men-
struis, comes through some default in the Womb,
usually, the best way to help it is, by strengthening
the Womb.

Cure. I shall give you first the way of cure : Se-
condly, cautions in using it.

1. Let the Patient so grieved, sweat ; for that
opens the Pores : the best way is, to sweat in a hot
house.

2. Let the Womb be strengthened by drinking
a draught of white Wine, wherein an handful of
stinking Arrach, being first bruised, hath been boy-
led ; the Herb is common, it grows almost upon
every Dunghil throughout the Nation ; It by a secret
magnetick vertue strengthens the Womb, and by
sympathy removes any disease thereof.

3. If there be, together with this infirmity, pain
in the Head, as usually there is, (for there is a great
sympathy between the Head and the Womb, and
that's the reason all Cephalick Herbs almost,
strengthen the Womb) add a handful of Vervain to
it, which by a like magnetick Vertue strengthens
both Womb and Head.

4. This being used two or three days, if they
come not down, Make of Calaminth, Peniroyal,
Time, Mother of Time, Bettony, Dittany, Burnet,
Featherfew, Mugwort, Sage, Piony-Roots, (the
Female

Female are best in this case, let men prate their pleasure) Juniper Berries; half a handful of these, or so many of them as can be gotten, boyled in Beer and drunk for ordinary Drink.

If this do not the deed, you must let them blood in the Legs.

CAUTIONS.

1. Give not any of these to any that is with *Caut.* Childe, least you turn Murtherers; wilful Murther seldom goes unpunished in this world, never in that to come.

2. Give your Medicines a little before the full Moon, for then blood abounds, but never in the wane of the Moon, for if you do, you had as good give them to an Oak. The Moon hath great influence upon all Elementary bodies; but more upon women then Men, because they are of her own Sex.

3. Let the patient use much Exercise.

4. If the body be troubled with evil humors, let them be purged out; the third Chapter will instruct you how.

5. Sometimes, though but seldom, they are stop'd through fulness: This is known by vehement pain about their Reins, their Veins are swollen; and they are such people as live idly and abound in Blood.

Such must be cured by bleeding in the Arm; for fulness causeth distention, or stretching, and distention hinders extramission; and bleeding in the Foot makes the distention greater, as was well noted by *Dr. Rivars*, Physitian to the *French King*.

But let this be done with good advice, and great wariness.

CHAP. 2.

Of the overflowing of the Menstruis.

They are said to overflow, when they continue longer then their usual time; their usual

sual time of continuance is two or three days ; in some women, that give themselves to no exercise, four or five days.

2. When they come oftner then the legitimate time. Their legitimate time is, The time that the *Moon* traceth through the Twelve Signs of the *Zodiack*, and is twenty seven days, some od hours, and some od minutes.

It is caused,

Cause. 1. By rupture of some Vessel.

2. By immoderate purgation.

3. By some corroding humor.

4. By hard labor in Child-bed, or unkind handling in it.

Signs. If the Vessels be broken, the Blood gusheth out abundantly in heaps.

If of some gnawing humor, they are not much in quantity, but they come with much pain.

The other are easily to be known.

Caution. Such women as are subject to this disease, suffer Abortion upon every slight occasion.

Let their Diet be Meate Roasted dry.

Let them abstain from exercise and moving, as much as may be, and from all cold Drinks.

Because this disease weakens the Womb much, strengthen it, as you were taught in the Chapter before.

And herein I confess I differ from all Physitians that ever wrote, for they all unanimously hold, that the disease is first to be cured, before the part grieved be strengthened ; whereas I counsel to strengthen the part first, that so Nature may be able to help on in the cure, the work will be better and sooner done with Natures help then without it. Having first strengthened the Womb, Proceed to the cure thus :

Cure. 1. Anoint the Reins of the back, with Oyl

Oyl of Roses, Oyl of Mirtles, or Oyl of Quinces, which you please, I suppose the last mentioned to be the best, do thus every night, and when you have so done, wrap a piece of white Bays about your Reins, the cotton side next your skin, and keep the same Bays always to it.

2. To inject the Juyce of Plantane into the womb is an admirable remedy.

3 Sage, the Roots of Bistort, and Mormentil, Cinqfoyl, Knotgrafs, Comfry, Sanicle, Ladies Mantle, Golden Rod, Loostrif, Meadsweet, Archangel, (that blasphemous name our Physitians give dead Nettles) Moufear, Solomons Seal, Purslain, Sorrel, Red Beets, Shepherds-Purse, Red Roses, Acorn Cups, the Bark of Oak Trees, Red Coral, Mastich, are Medicinal, boyled in your ordinary drink.

I could wish from my heart you knew all these Herbs, you cannot expect I should travel all over the Nation to teach you; you see what ignorance the Learned Colledge of Physitians hath trained you up in, instruct one another as well as you can, know that you were not born for your selves alone, and I will do what I can to instruct you in the knowledge of Herbs, before I am half a yeer older.

4. Above all I commend this Medicine to you, Take of Comfry Leaves, or Roots, Clowns, Woundwort, of each a handful; boyl them well (being first bruised) in Ale, and drink a good draught of it now and then: this with the blessing of God will help you, though the mouths of the Vessels be open.

CHAP. 3.

Of flux of the Womb.

Descrip- **F**lux of the Womb is a continual Distillation. *tion.* **I**lation from that part of the Body, for a long time together, Nature carrying out the excrements

ments that way, which should be avoided some other way

The form and color of what is avoided, shews what humor offends (if I had written to Scholars, I would have said the peccant humor) for,

In some it is Red, like putrified blood, and Cause. that proceeds from blood putrified.

In some it is white and pale, and that proceeds of Flegm.

In some it is yellowish, and that signifies Choler.

If pure blood come out, as if a vein were opened, either some corrosion or gnawing of the Womb is to be feared, or else some Laceration or tearing in her last delivery; and it is to be feared the Midwife acted not her part either like an honest, or like a knowing Woman.

All of them are known by these Signs. The Signs. place of conception is continually moist, with the humors, the face is ill colored, she distasteth and abhorreth her meat, breaths difficultly, the eyes are swollen, sometimes hath pain, and sometimes without.

Cure. The Cure is as different as the Cause.

For,

If pure blood come out, you must let blood in the Arm in the first place, and the Cephalick or Head Vein is the fittest: for unless you draw back the blood you can never stop it; as you must pump out the Water of a Ship, before you can stop the leak.

Then use the latter Medicines in the last Chapter, made of Comfrey Roots, and Wound-wort.

The juyce of Plantane injected into the Womb is good, and if you add the juyce of Comfrey to it, it were better. I shall shortly teach you how to keep these juyces all the year.

If Flegm be the cause, let Cinnamon be a Spice used in all her meats and drinks, and let her use her body to hot Antidotes, as Venice Treacle, Mithridate, &c. to take a little every morning.

Let her take of Coustmary, Agrimony, the Bark of Common Elder, Dwarf Elder, Caraway Seed bruised, Liquoris, of each an handful, which boyled in a Pottle of White Wine (or for want of it Rhenish Wine) to a Quart, and drink half a pinte of it every morning, adding half a duzen drops of Spirit of Castorium to it, and an ounce of Syrup of Roses with Agarick.

Let her boyl Burnet, Mugwort, Featherfew, and Vervain in all her broths.

Let her, if she please, purge her body with Pills of Amber (you may finde them and the way how to make them, in my Translation of the *London Dispensatory*) she may take a scruple at night going to bed, they will not work till next day, and use this diverse nights.

Half a dram of Mirrh taken every morning, is an excellent remedy for this infirmity.

If it come of Choller, let her take Borrage, Bugloss, red Roses, Endive, and Succory Roots, Lettice, white Poppy Seeds, of each a handful; boyl them in white Wine from a Pottle to a Quart; let her drink half a pint every morning, to which half pint, add Syrup of Peach Flowers, and Syrup of Cichory with Rhubarb, of each an ounce; It will gently purge her: you may finde the way how to make them in my Translation of the *London Dispensatory*.

After the use of this some mornings, let her take the poulder of Ivory, and Mistletoe of the Oak, of each a scruple, mixed with half an ounce of Conserve of Roses, every morning for a week together (I never knew any Author could give a reason why Mistletoe of the Oak should be better then any other
Mistletoe

Mistleto, neither yet do I beleeeve it.)

Lastly, If it come of putrified blood, having first let blood in the foot, strengthen the Womb, as you were taught before.

I know all Writers hold Melancholly to be one cause of this evil ; but I am of a contrary opinion, unless (as many do) they take adust Choller, and adust blood to be Melancholly: for Melancholly is altogether retentive, & how can that cause expulsion?

I shall conclude this Chapter with three general Rules : make much of them.

1. Let the Patient forbear violent motions, passions, and perturbations of minde.

2. Let them forbear all sharp and salt meats, and such things as provoke Urine.

3. Of dead Nettles (which our blasphemous Physitians call Archangel, whereas the word *Michael* who is the Archangel, signifies [as God]) there are three sorts, White, Red, and Yellow, *viz.* Their Flowers are of that color ; the White Flowers help the White, the Red help the Red, and the Yellow, the Yellow flux in Women : you may use them which way you please.

CHAP. 4.

Of the falling out of the Womb.

Discription.

THE Womb is said to be fallen out, when it is so turned down that it sticks out, for it is never loosed from its Ligaments.

Cause. It may be caused by some fall, by a blow, by over-lifting, by vehement trouble of minde, by sore labor in Childbirth, by unskilful drawing out the Childe, especially if it be dead, or of the Afterbirth, by *MOTHER-CARELESS*, when she turns *MIDWIFE*.

The disease is obvious to the eye, and that is sign enough.

The

you were taught before, for this may cure it by Sympathy : If you can do a thing by fair means, never attempt it by foul.

Endive and Succory roots are commended by Authors in this disease, being boyled in clarified whey. But my own directions are these few.

1. Clarifie your Whey, then boyl Plantane Leaves or Roots in it, and drink it for your ordinary drink.

Then,

2. Inject the juice of Plantane into the Womb with a Syringe, if it be in winter, when you cannot get the juice, make a strong Decoction of the Leaves and Roots in Water, and inject that up with a Syringe, let it be but blood-warm: This Medicine is worth a thousand.

3. If the Body be Costive, use a Clyster.

4. Let them avoid violent movings of Body, and troubles of Minde.

I seldom prescribe Diets to women, because they have gotten such a trick they will keep none.

CHAP. 6.

Of windiness of the Womb.

THe Womb is sometimes afflicted by Wind or puffed up, and this sometimes appeareth to the Eye of Sense, and sometimes it cannot be discerned but by the Eye of Reason.

Authors differ much in the cause, and as much in the Cure ; however, they say, the signs are, A swelling in the bottom of the Belly, pricking pain in the Stomack, Back, and Head, distention of the Sides ; and sometimes they say, women feel winde coming out at their Privities (if you will beleieve them)

To tell you the truth, my opinion is, that the disease you call the fits of the Mother, is nothing

but a windiness of the Womb, which because it hinders not Conception that I know of, I have nothing to say to it at this time; however if any woman will not believe me, I cannot help it, 'tis but forbearing windy meats, and taking such things as expel winde, and strengthen their Womb, as they were taught before, and then 'twill (together with Nature) help its self.

As for moistness of the Womb, which many speak and write of, how that the Womb, when it is over-moist will not retain the Seed, the thing is very probable, but the very same with a Flux of Flegm, and to be cured the same way.

SECT. III.

Of Barrenness against Nature.

IT is not one Physicians opinion alone, that many Women are made Barren by Diabolical means.

I do not call them Diabolical, because they cannot be acted without invocation of evil Spirits, but because they are done by abuse of Nature; for as the right use of Natural things is from God, so the abuse of them is from the Devil, and so many unworthy creatures are wont to serve Men and Women at the very time of their Marriage, that the Man can never (before it is remedied) have to do carnally with his Wife, and that is all publick Marriages were good for; for although the Scripture (that I know of) gives no publick rule for Marriage, yet we all know Marriage is a Civil thing, therefore ought more properly to belong to the Civil Magistrate, then to the Clergy Man; but the Clergy get money by it, that's the key of the business.

However

However, to prevent such mischief, Authors have left ways.

As,

1. To carry Saint Johns Wort about them, which for that cause was called *Fuga Daemonum*, A driver away of Divels.

2. To carry a Loadstone about them.

3. A Plaister of Saint Johns Wort laid to the Reins.

4. A whole Squil hung over the Bed.

5. The Heart of a Turtle Dove carried about them, *cum multis aliis*.

But suppose the mischief be already done, and the man cannot give his Wife due benevolence, how may it be help'd? In this I will tell you no more then I have known tried, the cure is easie, and was done by the Man onely making water through his wives Wedding-Ring, so there was one Superstition helped another.



BOOK. IV.

Of what furthers Conception.



Shall deliver my minde in this.

1. By way of ordering the Body.

2, By way of Medicine.

And let each of these stand in a Section by it self.

SECT. I.

How a Woman that would have Children should order her Body.

1. **I**F women would be fruitful, let them give themselves to exercise. Idleness is hateful to God and destructive to the Creation, and that's the reason, such women as live idly, (as most of our City Dames do) have so few Children, and those they have, seldom live, but are troubled with unseparable diseases, till they die; or if they live, they are so spoyled by a pish education, that they seldom come to good; whereas poor men and women that labor hard, have many Children usually, and they are strong and lusty.

I shall

I shall, to pleasure you good Women, give you a short Paraphrase upon both *Exercise*, and *Rest*, yea, such a one, that if you mean to be wise, you may know what is most fitting for your own Bodies; but if you never intend to be wiser, you shall not blame me, when you whine for lack of Children, or for the death of those you had.

Exercise is either *Moderate*, or *Immoderate*.

Moderate is neither *too much*, nor *too little*.

Immoderate is either *vehement*, or *excessive*.

Moderate Exercise.

1. Stirs up Natural heat.
2. Quickens the Spirits.
3. Opens the pores.
4. Wastes the excrements of the third digestion.
5. Makes the Body, Sences, and Spirits strong, and that's the way to have strong Children.
6. Comforts all the Limbs.
7. Helps Nature in all her exercises, of which procreation of Children is none of the least.

Immoderate Exercise (which is a thing our City Dames are utterly unacquainted with, unless it be exercise of their tongues.)

1. Wastes, dries, consumes, wearies both Body and Spirits.

2. Hurts the Body in every part.

3. Overthrows Natures actions.

Rest is, *Moderate*, or *Immoderate*.

Moderate Rest.

1. Comforteth and refresheth Nature.

2. Recruits a tired Brain.

3. Maintains Health.

4. Strengthens both Body, Sences, and Members.

Immoderate Rest, or extream Idleness

1. Dulls both Minde, Sences, and principal Instruments of the Body.

2. Causeth Crudities, evil Humors, evil Excrements cold Sicknes, infinite Infirmities, above half the Infirmities that accompany the Body of Man or woman and therefore it was nobly done of *Lycurgus* the *Spartan*, to compel every one to work four hours in a day.

3. It hastens old age.

4. It causeth deformity: Hark you women, if you would be yong and fair, use your selves to labor. And now if you finde any of these accidents in your selves, you know both the Cause and Cure.

Secondly, Discontent wonderfully hinders conception, and content furthers it as much.

Of this I shall give you my Judgement,

1. As a Physitian.

2. As a Divine.

1. As a Physitian, I pray take notice, that Discontent,

1. It diverts the vital heat from the Circumference to the Centre, thereby drying, consuming, and wasting both Body and Spirits.

2. It is a Waster, Destroyer, Overthrower, and Murderer of the Body, and its Seed and Spirit procreative.

3. It hastens old age and death, by drying and consuming the Spirits and radical moisture.

Secondly, Content.

1. Dilates the Heart and Arteries

2. Brings out the vital Heat and Natural Spirits, and disperseth them throughout the body.

3. Comforts and strengthens all the parts both of the body and minde.

I I. As a Divine, I beseech you let my counsel be acceptable to you, consider what you do.

for,

1. When you have been discontented twenty four hours, you are never the wiser, never the neer-

er

er to the obtaining of what you desire: who by taking care can add a hairs breadth to his stature? And what a foolish thing is it to do your selves so great a mischief, without the least hope of doing your selves the least good?

2. Discontent keeps from you the good you desire. You will not give your Children a thing while they cry, neither will God you, whilest you are discontented.

3. It makes your evil worse, because others wrong you, you will wrong your selves, because you want temporal things, you will want your health also.

4. All things come by the providence of God, and whatsoever mans ends be, his ends are always good. Are not two Sparrows sold for a farthing, and yet not one of them falls to the ground without your Father? If God takes care for the Sparrows, one of which is worth but half a farthing, will he not take care for you?

5. It shews your spirits are linked to this world, and not risen with Jesus Christ, for if discontent for things of this world take up your thoughts, tel me what of you is risen with Christ? *He that is risen with Christ, mindes the things that are above.*

6. It shews you are little provided for death, if you knew you must leave the world, why are you discontented that it leaves you?

7. You deny Eternity, for if you knew the world should be consumed, you would use it to tread upon, not to fill your pockets with.

8. Your interest in Christ is but little, for where the Carcass is, thither will the Eagles gather together.

9. How justly may God withdraw his Protection from such as cannot rest upon it without discontented hearts.

10. You

10. You put away your own comfort : All true Comfort comes from the Holy Ghost, *The Comforter*; and the Holy Ghost seldom, or never rests upon a sad soul ; And therefore the Prophet *Elisba* called for Musick to cheere his spirits, before he was fit to receive the Spirit of God.

Consider these things, and you shall see what a folly and madness *Discontent* is.

Thus you have two ways or means of Fruitfulness.

1. *Exercise of Body.*
2. *Content of Minde.*

I have but one more, and that is, To preserve the Womb in a due *decorum*. I note it here onely, because people are very ignorant in Physick, the former Rules will help you, If you would have Children, see that the Menstruis come down in due order, the color of them will shew you what humor offends ; purge it out, the former Rules will direct you, I meane those in the last book in the Chapter *Of Flux of the Womb* ; If they come down discolored, it shews ill diet ; if pure blood comes down, be sure that Woman is very prone to conceive with Childe.

SECT. II.

Medicines for a Woman that would have Children.

THIS I shall deliver to you,

1. *By way of Caution.*
2. *By way of Precept.*

By way of Caution,

1. Use not the act of Copulation too often ;
some

some say, it makes the Womb slippery : I rather think it makes the Womb more willing to open then shut ; Satiety gluts the Womb, and makes it unfit to do its office, and that's the reason Whores have so seldom Children ; and also the reason, why Women after long absence of their Husbands, when they come again, usually soon conceive.

2. Let the time be convenient, for fear of surprise hinders Conception.

3. Let it be after perfect digestion, let neither hunger nor drunkenness be upon the Man or Woman.

4. Let the desire of Copulation come naturally, and not by provocation : The greater the Womans desire of Copulation is, the more subject is she to conceive.

5. Women are most subject to conceive a day or two after their monthly Terms are stayed.

6. Avoid eating, or bearing about you all such things as cause Barrenness ; such be the Bone of a Stags Heart, Emeralds, Sapphires, Ivy Berries, Jet, Burnet Leaves and Roots, Harts tongue, Steel-dust, Mints, &c.

7. Apish ways and manners of Copulation, hinder Conception.

By way of Precept.

1. The runnet of an Hare mixed in a little Cotton, and put up the Womb as a Pessary, and remaining there a day, is an excellent remedy. But let it be done presently upon the stopping of the Menstruis, and tied up in a linnen Cloth, and a String tied to it, that so you may draw it out again, else you will make mad work.

2. If the womans Body be too hot, letting blood in the Vein *Saphena* profits much, 1. Because it cools : 2. Because it clenseth the Womb.

3. A Loadstone carried about the woman causeth
not

not onely Conception, but Concord between man and wife.

4. The Heart of a Male Quail carried about the man, and the Heart of the Female about the woman, furthers Conception exceedingly, and causeth mutual love.

5. The Roots of Eringo, Piony, and Saryrion, being eaten, cause Conception.

These rules are excellent. I confesse many other may be added in respect of Food, Diet, and the like; for which take this general Rule, *All Creatures that are fruitful, being eaten, make those fruitful that eat them*, As Crabs, Lobsters, Prawns, &c.

Likewise the Ancients have left many ways. You may take them as Meats, or Medicines; some of which are these.

1. *Castorium* in Pouder, take half a dram or a scruple in Malmsey in the morning.

2. The Womb of an Hare beaten into Pouder, and taken in like manner.

3. A scruple of Galanga taken every morning in Pouder, rids the Body of such Infirmities, as cause Barrenness; take it in white Wine: And truly I beleeve for very moist women there is scarce a better remedy.

4. The Stones of a Fox, dried and beaten to Pouder, and a drachm taken in the morning in Sheeps Milk.

5. The stones of a Bore used in like manner.

6. The Brains of Sparrows and Pidgeons eaten; and (for ought I know) you may eat Flesh and all, for they are very fruitful Creatures.

7. The Pizle of a Bull dried and grated to Pouder, and a dram taken at a time.

8. To hold sweet things to the place of Conception before the act of Copulation, because they draw

draw the Womb down; but after the act, to the Nose, to draw the *Matrix* up.





These with many others, too tedious here to relate, have been quored by Authors.

BOOK.



BOOK V.

A Guide for Women in Conception.





 Some women are so ignorant, they do not know when they are conceived with Childe, and others so coy they will not confesse, when they do know it. I shall labor to help the former, the latter, if they would learn to be a little wiser, may help themselves.

I shall then divide this Book into these Chapters.

1. *Signs of Women conceived with Childe.*
2. *Whether a Male or Female be conceived.*
3. *Of Conception of Twins, and the Reasons.*
Authors Confuted,
4. *Of imperfect Children.*
Authors Opinions.
My Own.

CHAP. I.

Signs of Conception.

MAny are the ways Authors have left for Women, to know whether they be with Childe or not, which happen true in many women but not in all, some of which I shall quote, viz.

A cold-

1. A coldness and chilnes of the outward parts after copulation, for the heat retires to make the Conception.

2. The belly waxeth very flat, because the womb closeth it self together to nourish and cherish the Seed.

3. Wringing or griping pains, like cramps, happen in the Belly about the Navel.

4. Loss of appetite to victuals, and sower belchings, exceeding weakness of stomach.

5. Divers appetites and longings are ingendred:

6. If cold water be drunk, a coldness is felt in the Breast.

7. The tops of the Nipples look redder then formerly.

8. The Breasts begin to swell and wax hard, not without pain and soreness.

9. The veins in the Breast are more cleerly seen, then they were wont to be.

10. The veins in the Eyes are cleerly seen, and the Eyes seem something discolored, as a looking Glass will shew you, this is a good sign.

11. The Body is weakned, and the face discolored.

12. The Excrements of the Guts are avoided painfully, because the womb swelling thrusteth the right Gut together.

These be the vulgar rules, or at least the best of them.

Give me leave to deliver what I have known to be true, and never yet failed me.

1. If under the Eye, the Vein be swelled, I mean under the lower Eye-lid, the Veins in the Eye appearing cleerly, and the Eye some thing discolored, if the woman have not her terms upon her at the time, nor watched the night before, you may certainly conclude her to be with Childe, and this appears

appears most plainly, just upon her conception, and the first two months: I have told many women of it, before they have been with Childe a fortnight, and never failed.

2. Stop the Urine of the woman close in a glass three days, and then strain it through a fine Linnen cloth, if you finde small living creatures in it, she is most assuredly conceived with Childe; for the Urine which were before part of her own substance, will be generating as well as its Mistris.

3. Take a handsome green Nettle, and put it in the Urine of the woman, cover it close, and let it remain in a whole night; if the woman be with Childe, it will be full of red spots on the morrow; if not, it will be blackish.

And thus much for Prognosticks, whether a woman be with Childe, or not.

CHAP. 2.

Whether a Woman be conceived of a Male, or of a Female.

Herein also I shall,

1. Deliver you the Opinions of Authors.

2. What I have found to be true by Experience.

First, Authors give these to be signs of conception of a Male.

1. The woman, when she riseth up from a Chair, or the like, doth sooner stay her self upon her right hand, then her left.

2. The Belly lies rounder and higher, then when tis a Female.

3. The Child is first felt to stir on the right side, because according to Hippocrates, the Male Children lie on the right side of the womb.

4. The woman breeds Boys easier and with less pain then Girls, and carries her burden not so heavily,

heavily, but is more nimble and moving.

5. The right Breast is more plump and hard then the left, and the right Nipple redder.

6. The Colour of the Woman is more cleer, and not so swarthy, as when she conceives a Girl.

The contrary to these are signs of the conception of a Female, it were but loss of time and blotting of Paper to quote them.

These are some of the vulgar Rules and the Best of them : I never knew these fail.

If the circle under the Womans Eye, which is of a wan, Blew colour, be more apparent under her right Eye, and the Veins most apparent in her right Eye, and that most discoloured, she is with Childe of a Boy : if the said marks be most apparent in the left Eye, judge her to be with Childe of a Girl.

2. Let her milk a drop of her Milk into a Basen of fair water, if it sinks to the bottom, as it drops in, round in a drop, 'tis a Girl she goes withal, for if it be a Boy, it will spread and swim at top : this I never knew fail, though it be contrary to all Authors that ever I read.

CHAP. 3.

Of Twins.

Authors make some flutter about the Conception of *Twins*, and what the Reason should be; as also how many Children a Woman might naturally have at one Birth.

The Ancients held a Woman might naturally have seven, three Boys, three Girls, and one *Hermaprodite*; and their opinion was grounded upon another as Childish, (for one error Ushers in another) because they conceived a woman had seven Cells in her Womb; but long since Anatomists beginning to grow pretty perfect in their manual operation

having found out that the Womb had but one Cell, this ridiculous opinion was quickly exploded.

Others hold, a Woman can naturally have but two Children, and their Reason is, Because she hath but two Breasts : I know no reason, but why they may as well, hold a woman can go but two miles, because she hath but two Legs : we know well enough, that whatsoever is against Nature, is miraculous; and we know as well, that is no miracle for a woman to have three Children at a Birth.

In *Egypt* many times women have five or six Children at one birth : the reason is supposed to be the fruitfulness of the Place, and if so, (as is probable) then let women that would be fruitful, live in fruitful places.

Aristotle quotes a woman that brought fourth twenty perfect Children, at four births.

Tragus tells a story of another in *Egypt*, that had seven Children at one birth.

All this is nothing to what *Albertus Magnus* talks of, for he tells of one woman, who had twenty two perfect Children in her womb, at one time, and miscarried of them all, and of another, who had an hundred and fifty at once, all as big as a Mans little finger.

Besides, they say in a Monastery in *Holland*, there remains a Tomb of one *Margaret* a Countess of *Holstead*, who had three hundred sixty four living Infants born at a birth, and all Christned. I urge no man, nor womans faith to beleieve these things.

But come.

First, To the Cause of Conception of Twins (or more Children then one at a time.)

Secondly, Whether Twins be conceived at one and the same time ?

I. The cause why Twins are conceived.

Herein Authors are various.

Avicenna,

Avicenna, and *Haly Abbas* held the cause to be divers Cells in the womb, but that, as I told you, hath long since been found out as false as what is falsest.

Empedocles, attributes it to the plenty of Seed, which is able to procreate more then one.

Asclepiades, to the strength of the Seed by the same Reason.

Ptolomy, to the position of the Stars, at the time of Copulation.

2. About the Second, which is the greater Question of the two, Authors differ as much.

Some of the Ancients, and almost all modern writers hold them to be conceived at one and the same act of Copulation, the Seed being not ejaculated out all at once, is divided in the womb, and so more then one Childe conceived : This though it seem something plausible, yet it wil not hold water.

Another Reason they give is, because the womb having received the Seed, shuts so close, that it cannot give intromission to any more Seed : and this is as weak as the other.

For Answer to the First.

The beginning of the Conception, is not the casting of the seed into the womb, for then a woman must needs conceive, every time she hath carnally to do with her Husband : but the exquisite mixture of the Seed of both Sexes is the very beginning and cause of conception; and that the womb having but one Cell can exquisitely mix Seed in two places, it in that work closing it self so close that no vacuum is left, is incredible.

To the Second, I Answer.

1. The womb shuts not so close, but what Seed is superfluous, hath a place to be let out.

2. It is the delights of *Venus* that opens the

womb at all times, for it opens by Muscles, therefore voluntarily, and why can it not open the Womb at one time, as well as at another?

3. Neither do all Authors agree, that Twins are conceived at one and the same time; for *Erasistratus* a famous Physitian, and all the *Stoick Philosophers* were of my opinion, *viz.* That they are conceived at divers times.

4. All things are brought to pass by a due limitation of time, and two Children conceived at once, must needs be born at once, which is impossible. He that would know more of this, let him but peruse the *Trutime* of *Hermes*, one of the wisest of men, and let him but understand what he reads, and 'tis possible he may tell you (having the Nativities of both Twins) the very hour and minute, when both were conceived. Let no *Astrologer* object to me that the *Trutime* of *Hermes* is not exact to a minute, but let them know that if there be a truth in it to a Sign ascending, there must needs be a truth to a Degree, and Minute, and Second, for truth comes to a Punct, and the failing may be in their non-understanding of him.

5. All Authors hold a kinde of strange thing, they call *Superfoetation* in women. *Superfoetation*, as the word signifies, is a Womans conceiving of a Second Childe; after she is conceived of the first.

Authors are very frequent in proofes of this, and some such have been known in *London*.

I shall let pass what Poets say of *Alcumena*, bringing forth *Hercules* and *Iphyclus*, one at the end of the seventh, the other at the end of the tenth month: (they that would read it, may finde it in *Plautus* his first Play *Amphitryo*) And come to the relation of more sober Authors, and such as are *Fide digniores*.

Hippo-

Hippocrates writes of a woman of *Larissa*, who brought forth two living and perfect Children, forty days distant the one from the other.

Aristotle, *De Historia Animalium*, abounds in examples; and some of the births were two months distant.

Rhazis and *Avicenna* hold, That all women that have their Terms, during the time of their going with Childe, are subject to conceive again.

Pliny gives divers examples of it: And *Dodonaus* in his observations, many more. And the like you may read in *Laurentius*.

Thus then you see by this Argument, That tis possible for a woman to perfect a second Conception, after she is conceived of the first; and if so long after, as Authors say, then much more likely, sooner, before the Womb is filled with the growth of the first.

And then if the *Trutime* of *Hermes* be true, (I have heard many cavil at it, but never any disprove it, nor bring a bit of wise reason against it) there you may finde a reason, why two Children may be conceived at a months distance, and yet born in one day; and if two Children lying in the same womb, at the same time, be at any time conceived at twice, is it not most probable they are so always? However this is apparent, that by testimony of all Authors, yea, by the judgement of that Prudent Physician Dr. REASON, a woman may miscarry of one Twin, and yet go out her whole time with the other; as *Hippocrates* quotes in his Book, *De Natura Pueri*: Nay both *Aristotle* and he, quote women, that brought forth two Children at one birth, and a third fifteen weeks after: Then it follows, that they are but little better then Murderers, who force away the second Childe, the first being born before its time, especially if the Flux of Blood

be not great, nor signs of labor appeare, nor the woman have Convulsions.

Here is another Question to be answered, Viz. *Why Women desire the act of Copulation after they are conceived, when Beasts do not?*

Pappæa, the Daughter of *Agrippa* the Roman, a wanton Lass, being asked the Question, Why Beasts did not desire it as well as women? Answered, Because they were Beasts.

The Answer was acute; tis confess, and the acuter, because not premeditated; and our own writers give no wiser, for they say, 'Tis a Prerogative, and a vertue God hath onely given to women. Alas poor Fools! that make a vertue of a vice.

The very truth is, The Curse of God for *Adams* first sin lies more heavily upon man, then it doth upon beasts, and Lust is a great part of this Curse, and the Propagation of many Children at once an effect of that intemperancy; and that I suppose to be *Hippocrates* his Reason of forbidding Copulation to women with Childe. For my own part far be it from me to forbid it, for I know well enough the Nature of Man is so vicious, that he must have to do with his wife, or some body else in that time, or do that which is worse then either: However hereby you see the fruits of Original sin, and what cause you have to be humbled in the presence of God for it, and require his assistance against the wretched effects it produceth.

CH A P. 4.

Of imperfect Children.

MAny are the Forms, which Authors have left to posterity, of monstrous births; some altered in respect of Sexs, as *Hermaphrodites*, in form as bestial; some double-bodied, some maimed, and many others, which would do me no good

good to write, and you as little to reade of.

Authors differ as much in the Cause.

The *Divine* refers it to the Judgement of God alone, which if true, without the help of Nature, then is every monster a miracle.

Astrologers they refer it to the Stars, and the Position of the Moon in deficient degrees, at the time of Conception.

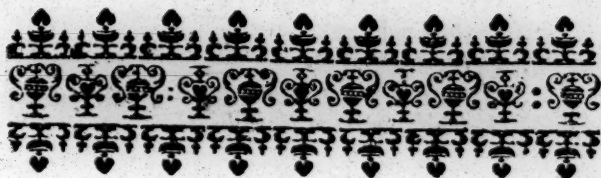
I cannot close with any of both these, neither altogether with a third, which is more probable, although (perhaps) the Judgement of *Astrologers* may concurr.

Some hold the imagination of the woman to be a great cause, by beholding either such Monsters, or such Pictures, and that's the reason they say, they are so frequent in *Egypt*: So also you may reade of some that brought forth a Blackmore, the woman beholding the Picture of a Blackmore hanging in her Chamber: and of a woman at *Pisa*, that brought forth a Childe full of hair like a Camel, because she was so superstitiously wise to kneel every day to the Picture of *John the Baptist* cloathed in Camels-Hair. Also I my self know a woman this day living, that in the time of her Conception fixing her Eyes and Minde much upon a Boy with two Thumbs on each hand, sitting at Dinner by her, brought forth a Boy with as many her self: this I say, may be the cause of some deformity.

But the greatest cause of womens bringing forth Children imperfect, or mutilated, or crook backt, or with Issues or Leprosie, &c. I take to be, because the act of Copulation was done at that time, when the woman had her menstruis upon her. It was not for nothing God Himself forbade a man to touch a woman at such a time; and from such corrupt beginnings usually little good proceeds; and although the Grace of God is free, and laies hold on whom-






soever he pleaseth, yet usually (I do not say always)
such are as perverse in minde and manners, as in
body, *Cavendum ab iis, quos Deus notavit* (saith the
Latin proverb) Beware of such, whom God hath
marked.

BOOK.



BOOK. VI.

Of Miscarriage in Women.






 Women are most subject to suffer Abortion or Miscarriage in the two first months of their Conception, because then the ligaments are weak and soon broken: and towards the latter end of her time, because then the womb is so full, that it cannot shut close, and withal the Childe heavy.

Moreover, Many, if not most Women, are subject to be delivered at the end of seven months, because of the compleatness of the time, Seven being a Note of perfection; and therefore the Scripture saith of our Lord *Jesus Christ*, That he *sprinkled the Altar with his Blood SEVEN times*, and all things were perfected the *Seventh day*. The *Pythagoreans* call it the *Knot and Tie of mans Life*; and so doth *Tully*, in *Somn. Scipionis*, and *Hippocrates*, *Lib. De Principiis* saith, mans life consisteth of the number of *Seven*. And we all know every seventh year compleaterh the *Afriday* of the *Nativity*; I could fill two or three sheets of Paper with Proof of it, but enough.

I shall here confine my Pen,

I. To

1. *To the Signs of Miscarriage.*
2. *To the Cause.*
3. *To the Cure of it.*
4. *A word or two of Womens Longings,*
5. *Of Children with Hare Lips.*

CHAP. I.

Of the Signs of Miscarriage.

AS for Signs of Miscarriage, they are easily known by every Woman with Childe, and therefore almost needless to rehearse.

As,

1. The Childe displaced, and fallen down low toward the mouth of the Womb.

2. The Courses appearing, blackish in color, much in quantity, for though many Women have them after they are breeding, yet they are pale in color, and they always shew ill diet, Nature rejecting them, as not being fit for the nourishment of the Childe, but if they come blackish, with pains, and throws, especially the woman being far gone with Childe, they signifie abortion.

3. When the Breasts, which before were round and full, wax lank, and sag down, for the most part abortion follows. *Hippocrates* saith (but whether truly or no, I know not) that if a woman go with two Children, a Male and a Female, if the right breast fall, she loseth her Male Childe, if her left, her Female.

4. If in dangerous sickness a woman fall in labor, she usually dies, and the Childe also.

5. Redness of the Face, Trembling of the Body, Palcies in the Head, Pains in the inner parts of the Eyes, if the Terms come down at the same time, and the Body be troubled with wind, they are held to foreshew Miscarriage.

But because all things are better known by an argument *a priore*, then by an argument *a posteriore*; by the Cause, and what goes before, then by what follows after. We come to the Cause.

CHAP. 2.

Of the Causes of Abortion.

THe ordinary Causes of abortion are these.

1. A weakness or corruption of the womb, when it is weakned or offended by Viscous, Slimy, or Slippery, Phlegmatick, or watry humors, that so it cannot retain the fruit received.

2. Apóstumes, or inflammations of the womb, hinder it through pain, that it cannot perform its office.

3. Being extreemly bound in Body, in forcing to stool, forceth the childe down, which was before much oppressed by the right Gut, being filled with hard dung; therefore *Hippocrates* saith the disease *Tenasmus* coming upon a woman with childe, commonly causeth Abortion: *Tenasmus* is a disease when people have great provocation to stool, yet can do nothing.

4. The Hemorrhoids or Piles many times cause Miscarriage.

5. Fat women are subject to Miscarry by reason of the slipperiness of their wombs, and very lean women for want of nourishment for their childe in it.

6. Bleeding in the time she goes with child.

7. Strong Purges are very bad, but Vomits worse.

8. Great cold and heats, A Bath, and a hot House, favor not a childe in the womb, for they heat it so that it labors to come out, where 'tis cooler.

9. Hunger

9. Hunger starves the Childe in the womb, surfeiting by much meat or drink strangles it.

10. Outwardly it may be done many ways, as by Falls, Blows, Anger, Fear, Sorrow, Running, Leaping, Lifting, immoderate Exercise, &c.

CHAP. 3.

Of Preventing Miscarriage.

THe cure of abortion is various, not onely according to the Cause, but also according to the time, whether before or after Conception; and indeed the surest remedy is, to prevent it even before the childe be conceived.

I shall then divide my Rules into Two parts, viz. what is to be done,

1. Before } Conception.
2. After }

Before conception, 1. Let her strengthen her body, and let her take such Medicines as strengthen her womb first, and such as further conception afterwards; you have enough of them before: Also, let her drink wine, wherein Mother of Time hath been well boyled, for this is excellent for this use.

2. Either windiness, or moistness, or driness of the womb must be the cause of it.

If windiness, ther's no better remedy under the Moon, then eating half a score Juniper berries every morning.

If moisture, let her sweat in a hot House, and use her body to Exercise, and take half a dram of *Galanga* in Pouder, mixed with as much Cinnamon, every morning in Muskadel.

If driness of the womb be the cause, as many times, the womb, wanting moisture to sustain the Childe, is many times the cause of barrenness; and because

because it was left out before, I shall be the larger in it heer

It is most incident to yong flourishing women, and such as are cholerick of complexion, and is known by an exceeding pronenessto Venery.

It is cured by cold Emulfions, made of Barly-water, wherein mix the Seeds of white Poppies, Almonds blanchèd, the Seeds of Cucumers (or Cowcumbers as the vulgar call them) of Melons, Gourds and Citruls, of each half an ounce, and drink it for their ordinary Drink.

Let her avoid all violent motion, drinking wine or strong-water.

Let her anoint the Reins of her back with Oyl of Nightshade.

Also the Seeds of Mandrakes are said to purge a foul, cool a hot, and moisten a dry womb; and therefore some think, *Rachel Gen. 20.* desired them, as knowing that heat and driness of her body was the cause of her barrenness. And I am the rather induced to beleieve such a thing may be true, because such infirmities are most usual to People of fair Complexions: You may take half a drachm at a time brused, in a little white wine, neither need you fear the coldness of them, for the seeds are nothing so cold as the Herb.

Thus much for preventing Miscarriage before Conception.

After Conception, which is the Second thing I promised, I shall declare to you, what hitherto hath been hid from your Eys.

1. Let a woman with Childe drink a draught of Sage-Ale every morning, it will do her more good then she is aware of.

2. If signs of abortion appear, the usual way is,
to

to lay a Tost, sopt in Muskadel to her Navel, and many times it doth good, for it is a good Medicine: But to take a little Garden-Tansie, and having bruiſed it, sprinkle it with Muskadel, and apply that to the Navel, is far better.

Also Tansie put in Ale, as you make Sage Ale (I know not how to teach you, being no Brewer) and a draught drunk, every morning, is a sovereign remedy for such women, as are subject to miscar-ry.

Also I would advise Midwives always to keep a Syrup by them, made with the juyce of Tansie clarified, and boyled into a Syrup, with twice its weight in Sugar, that so they may have it in readi-ness to give a Sponful or two of it, in such cases: It is a most excellent Medicine, though it be not in the *Colledges Worm-eaten Dispensatory*: for the Herb by a magnetick vertue, draws the Childe in the Womb any way, or retains it in its proper place: The Herb is common to be had, and will save ma-ny a Child's life, and its Mothers also, if used accord-ing to these, and other Directions that you shall reade, before you have read the book thorow.

3. There is a Stone they call *Lapis Aërites*, and by some *Lapis Prægnans*, or the Stone with Childe: I am informed that there are many of them to be had now in London. I shall first describe them: Se-condly, teach you their use.

1. Of these Stones are four sorts.

The best comes from *Africk*, and is found in an *Eagles Nest*, for they say the *Eagle* cannot lay her Eggs without them, it is very little, and easily beaten to poulder, it hath another little one within it, which if you shake it, you may perceive to rattle, and therefore 'tis called the stone with Childe, this is thought to be the Female; and some, and they no small fools neither, think there is no Sex in Stones,

Stones, I cannot stand to dispute the point now, though I hold a Sex both in Stones and Trees.

The Second, which they call the Male, comes from *Arabia*, and hath another hard stone within it, it self being hard like a Gaul, and difficult to beat to Powder, and is of a reddish colour.

The Third comes from *Cypres*, and is like that which comes from *Africk* but onely bigger, having sand and little stones within it.

The Fourth is called *Taphinsius*, from the place whence it comes; it is found in Rivers, in colour white, in form round, and hath another stone within it, this is accounted the worst of all; but as in some things the best is bad, so in this the worst is very good.

2. For its Use.

This Stone being hung about the neck of a woman with Childe, so that it touch the Skin, preserves her Childe in her body, till the due time of her delivery come; experience shall prove my words to be very true; and when you finde them so,

1. Give glory and praise to God for it.

2. Admire at his wonderful works in his Creatures.

3. Know that great is the ignorance the first sin of *Adam* hath involved Man-kind in, that we cannot now exactly know the vertues of the Creatures, as he in his innocency did, as appears by his giving them Names according to their Natures.

4. If God begin to manifest himself to you in teaching you knowledge, be thankful for it, and know that if the day break, the Sun will rise.

I think 'tis needless to forewarn Women of such things, as cause Miscarriage, or to tell weak Women they must eat good Victuals, for out of question they will do it, if they can get it, I never knew any behinde

hind hand in that ; I wish from my heart our State would but be so happy to take such a course, that women in that case might not want, 'tis one way to make them dear in the Eyes of God, and give a leading example to other Nations ; besides, the more Childrens lives are preserved, the more Soldiers will they have, when they need them. And let rich people know, and say I told them of it, that for their poor neighbors with Childe, that lack necessaries, or what (happily) they have a minde to, they being able to releev them, the not doing of it, shall by the Greate God of Heaven and Earth be required another day at their hands. I have freely in the presence of God herein discharged my own duty, without flattering any body, who ever fails in duty herein, I cannot help it : I hereby, in the presence of God, acquit my self from the answering for the blood of all those that are lost this way ; rich women are but women, look to your selves, blood hath learn'd the trick to cry for vengeance, ever since *Abels* days.

CHAP. 4.

Of Womens longings.

AS an Appendix to this book, give me leave to speak a word or two of womens Longings or Lustings, which is incident to many, if not most women in time, of their going with Childe, and it comes fittest into this place, because many times it causeth Miscarriage, and in this I can quote but my own opinion (yet that you shall not finde too light, if you will be pleased but to weigh it in the balance of Reason) for all the Authors that ever I read, or could get, have spoken of it, *Aut nequiquam, aut nequaquam*, either not at all, or to no purpose.

+

The

The Causes of it I conceive to be either one of these Two.

1. *Physical.*

2. *Prognostical.*

1. *Physical*, That you may understand this, I pray take notice, that the Omnipotent and onely Wise God having made this world, of a Composition of Elements, ordered it not onely to maintain it self, but also to Encrease and Multiply, in a natural way; which is that we call *Physical*, for *Phusis* in Greek is Nature, and this is that, which the Universal providence of God (for his particular providence to those whom he hath united to himself by the Person of Jesus Christ is another thing) This Universal Providence, I take to be that, which the Sons of wisdom call *NATURE*, and she is placed by the most high God, as *Viceroy* over the whole world; and therefore, as wisely as she can, puts off every hindrance that is an obstacle to her work, in mans begetting his like, she is the Princess of Physitians; and though our Colledge is little or not at all acquainted with her, wisdom hath commanded all her Children to be obedient to her.

Physically we conclude, that excess in things, which Philosophers call, *not Natural*, to be the cause of womens Longings.

Things *not Natural* are,

1. *Meat and Drink.*
2. *Sleeping and Watching.*
3. *Fulness and Emptiness.*
4. *Exercise and Rest.*
5. *Affections of the Minde.*

Exercise in these, corrupts the things that are Natural, of which one great one is, to beget its like (I shall, God assisting me, instruct you in this to the full, in a Treatise which hereafter I intend; viz. *How to preserve your Bodies in health.*)

Well then, if the body of the woman be thus disturbed, of necessity the Childe within her must be disturbed also; therefore Nature, as the chief Artificer, calls for such food as must make fitting blood for the nourishment or increase of the Child; your Childe is nourished by your own blood, your blood is bred by your diet, rectified or marred by your exercise, idleness, sleep, or watching, &c. Nature sees and knows how you swerve from what is fitting; she calls, and calls like a work-woman for what is requisite either to make up what you want, or to remedy what you have done amiss, by breeding a nourishment for the Childe within you, contrary to what diet, or things not Natural, you have formerly kept, or to supply your conception, wherein you have been wanting to it, she is a Mistress worth ten of the Colledge of Physitians: I assure you, I have had some communication with Dr. REASON, one (in my opinion) of the wisest of men, and he told me it must needs be, as I say, and proved it to me thus; Those that live idly (as the Gentry and Citizens wives, that seldom use their bodies to any exercise, unless it be playing with their Dogs) and keep not good diet, are most pestered with such longings, women of good diet (if there be any such) and such as minde their business, and use exercise, are least troubled with them, yet I hope no women are so proud, as not to be ruled by Reason, nor so simple but will confess Nature to be a better workwoman then themselves. This is my *Physical Reason*.

My *Prognostical Reason* is this.

The wisdom almighty God hath given to Nature is such, that it knows before hand what the fruit conceived will come to, and many times this way gives warning of it, that so Parents may have time enough, if they have but wit enough (for Nature cannot

cannot endure fools) either to prevent, or provide for it.

For example.

1. Many times women with Childe long for things not accustomed to be eaten, as Dirt, Sand, &c. their Children then seldom live long: why should such Parents fix their affections so strongly upon such a Childe, which *Dame Nature* told them would not live before it was born, and how much causeless sorrow might have bin avoided this way?

2. Many women with Childe have a minde to steal things, why may not Nature certifie the Parents hereby that the Childes inclination will be to theeving? and how ought they to pray to God for their Children, to deliver them from such an evil, as also to give them good education, for good breeding many times, makes men avoid those sins, which other men run into.

I have done, onely take notice, that Nature not having her desire (and she desires nothing but what is needful, perhaps of necessity) is forced to let go the Conception for want of necessaries, and then the woman miscarries, and who can blame her, the Children of *Israel* could not make Bricks, if they had not straw.

CHAP. 5.

Of Children born with an Hare Lip.

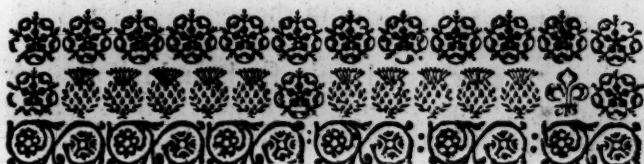
I Have but a little to say to this, but that little may be to purpose. The cause of it is well known to be, the Mother in the time of her conception, being affrighted either with the sudden starting of an Hare or Conny, or by losing her longing to eat a piece of such a Creature.

This was *Mixaldus* his opinion. And I am confident

dent some women now living, know this to be true enough, yea, too true.

His Prevention is this (for he was an od conceited man as well as I, though one of the ablest men of his time) Let a woman flit her Smock at sides like a Shirt, when she goes with Childe.

Let no woman despise it, because tis plain and easie; the ways of God are all so: Tis the inventions of man are so difficult, that a woman cannot do her self good, but she must undoe herself, and her Husband also.



BOOK. VII.

A Guide for Women in their Labor

Do not here intend to teach Midwives how to perform their Office for that they know already, or at least should know, it being far beside my intent to tell them what they know already, but to instruct them in what they know not.

This is that I shall speak of.

The Labor of a woman may be said to be Two-fold.

1. *Of a Dead Childe.*

2. *Of a Living Childe.*

Of each of which in a *Section* by it self.

SECT. I.

Of Women Laboring of a dead Childe.

IN this it is (that I can think of, for I always indite, as fast as I write) onely requisite.

1. To give signs when the Childe in the Womb is dead.

H 3

2. Means

2. Means how to bring it away.

First signs of the fruit in the womb being dead.
Are,

1. The Breasts suddenly slack and fall flat, or bag down, what should I provide to feed a dead creature, saith Dame *NATURE*?

2. Coldness possesseth the belly of the Mother, especially about her Navel.

3. Her Urine (*anglice* her Piss) is thick with filthy stinking fetlings at bottom.

4. No motion of the Childe is perceived, no, though you wet your hand in warm water, and lay it upon her belly, for that's the way to make the Childe stir.

5. Dreams of dead men trouble her in her sleep, at which she is affrighted.

6. She longs to eat such things, as Nature never allotted to be eaten.

7. Her face looks but scurvily and wants her usual mirth.

8. Her breath stinks.

9. When she turns her self in her bed, or riseth up, the fruit in her Womb swags that way, (if it be not a solecism to call a dead Childe [Fruit] like a lump of Lead) and indeed if the Childe be any thing displaced it will do so: yet if Tanfy be but applied to her Navel, or the stone *Ætitis*, it will remedy it, if the Childe be alive; but not so, if dead.

For Cure or bringing away the dead Childe, which is always obnoxious to the Mother that goes with it, a dead creature being very contrary to the living, wherein appeared the Tyranny of *Mizentius* in *Virgil*.

*Mortua quientiam jungebat corpora vivis,
Componens manibusq; manus atq; oribus ora.*

Dead bodies to the Living he did place.

And joynd them Hand to Hand and Face to
Face.

I pray

I pray be pleased to accept first of this Caution, Be sure you use no way to bring it away, before you be sure 'tis dead, lest you be found little better then Murderers another day; If you follow my former Rules, you can hardly, if you have any wit, miss of the truth; I mean those in the former Book, as well as in this, you shall finde them better then a Candle and a Lanthorn to guide you to the truth, and you may (if you be wise) finde enough in them, if not to teach you wit, yet to tell you what wit you lack; but when you are confident your Childe is dead (which will never be, if the Rules your God hath delivered to you, by my Pen be but followed) I say, if you be confident your Childe be dead in your Womb, do thus, (and I pray give me leave to pass by the vulgar rules, as though I knew them not.)

1. Take half a pint of white Wine, and burn it, onely adding half an ounce of Cinnamon to it, burn it with no other Spice, and when you have drunk it (for it will not do the deed by looking upon it) if your pains of travel come upon you, your Childe is dead indeed, if not, your Child may probably be weak or sick (for Children are capable of sickness even in their Mothers bellies) but it is not dead, for then (if your Childe be living) it will refresh it and give you ease; take notice by this (good Women) Cinnamon refresheth the Childe in the womb and strengthens it.

2. If the Childe prove to be dead indeed, these Herbs are medicinal boyled in white Wine, take as many of them as you can get, and if you can get but one of them, it may do the deed you desire; Dittany, Berony, Peniroyal, Sage, Featherfew, Centaury, Ivy Leaves and Berries, &c.

3. Sweet Basil in powder taken half a drachm at a time in white Wine.

4. The privities anointed with the juyce of Garden Tansie, or if you please, you may take the Herb in Summer when it may be most plentifully had, and before it run up to flower, and having bruised it well, boyl it in Oyl, till the juyce of it be consumed; (if you set it in the Sun after you have mixed it with Oyl, before you boyl it, and let it remain there a month together, it will be the stronger) this is an excellent Oyl for Midwives always to keep in a readines for such a business.

5. The stone *Æscites* held neer the privities, draws away the Childe, for its Magnetick vertue is such, that it draws the Childe any way, as readily as the Loadstone draws Iron. To wise women I have spoken enough.

SECT. II.

A Guide for Women Laboring of Living Children.

THis I confesse is the basis of this Book, which that I may be as plain as I can, I shall divide into these Chapters.

1. *What facilitates the Labor.*
2. *Of cutting the Navel-string.*
3. *What brings away the after-birth.*
4. *Certain necessary Questions Answered.*

CHAP. I.

What makes the Birth easie.

FOr a Caution to this, let me advise all Midwives.

1. Not to give any thing inwardly to hasten the birth,

birth, before they know the true time of birth is at hand ; for the want of observing this hath spoyled many a Childe, and put the Mother to twice as much pain as needed.

2. Let not the Childe be forced away, unless an immoderate flux of blood come down, for if such symptom appear, your best way to save the womans life is, to force away the Childe. I have known some women, and that of late days, that in such cases have fallen into the hands of such Creatures, that they had as good have sent for a Butcher to deliver them.

3. I confesse it is something hard at first, to know when the true time of the womans labor is, many women being troubled with pains so long before their true labor comes, yea, some many weeks before ; and the reason why they are so, I conceive to be heat of their Reins. I shall be very willing to help in this what I can ; therefore consider.

1. Heat of the Reins in women in that case may be known by swelling of their Legs : when women with Childe finde their Legs to swell much, let them take it for granted, that their Reins are too hot.

2. The cure is to cool their Reins before the time, with Oyl of Poppies, Oyl of Violets, or water-Lillies, by anointing the Reins of their Backs with them ; for most assuredly such a woman, whose Reins are over-hot, have usually hard labor : But above all the remedies that I know, I commend the Decoction of Plantan Leaves and Roots, you may make a strong Decoction of them in water, and then having strained and clarified it with the white of an Eg, boyl it into a Syrup with its equal weight in Sugar, and keep it for your own use, or your Friends in such cases.

4. I told you before, that the Skins, which the Greeks

Greeks and our Rabbits from them) call *Amnios* and *Allantois*, contained the Urine and Sweat of the Childe, the use of which Urine and Sweat is great before, and in travel.

First, before Travel, by their means the Childe is more easily sustained and born up in the Womb.

Secondly, In the time of Travel (the birth approaching) both these skins, the *Amnios* and *Allantois*, are broken by the vehement stirring of the Child, so that these excrements fall down to the neck of the Womb; and this is that Midwives call the water, and when they see that come away, then they say to them that stand by, Now the birth is neer: And 'tis very true, and the certainest sign that can be; for the Child is no better able long to subsist in the Womb after these skins are broken, then a naked Man is in an heap of Snow. These waters, if the Childe come presently after them, facilitate the Labor, by making the passage slippery; and therefore let no Midwives indeavor with their Nails, nor nothing else, to force the water away. *Dame Nature* knows when the true time of the birth is, better then they, and usually retains the water till that time.

On the contrary, If the water by accident break away too long before the birth, such things, as hasten Nature, may safely be given or admitted; such are Dittany, Bettony, Peniroyall, Juniper Berries, Red Coral, &c.

2. Featherfew boyled in white Wine, and a draught of it drunk; or good women (if they please) may take the juyce of it, when it is in prime (and I think that is in *May*), which having clarified, they may boyl into a Syrup with its double weight in Sugar, and so keep it by them all the year, until such time occasion calls for its use.

Thirdly, Mugwort used in the same manner, worketh the like effects.

Fourthly

Fourthly, a dram of Cinnamon in Pouder given inwardly, profits much in this case.

Fifthly, Tansie, bruised and applied to the Privities; Or an Oyl of it so made and used, as you were taught before.

Sixthly, the stone *Ætites* held to the Privities, instantly draws away both childe and after-burden: yea, draws away Womb and all, if you remove it not instantly after they are come away, its magnetick vertue is such: if you do any mischief that way, the fault is not mine, you are forwarned of it, for such is its vertue, that both childe and womb follow it as readily, as Iron doth the Loadstone, or the Loadstone the North-Star.

Seventhly, *Mizaldus* quotes many other ways.

1. An Asses or Horses Hoof hung neer her Privities.
2. A piece of red Coral hung neer the said place.
3. A Loadstone held in her left hand.
4. The skin a Snake hath cast off, girt abouther Middle next her Skin.
5. Peares being in her Chamber, hinder her from being delivered.

Cum multis aliis.

Let Midwives be ruled by me, never to force away a Childe, unless they are confident it be dead.

2. Unless the woman laboring with it, be troubled with an immoderate flux of blood,

Thus (good Women) have I given you my rules, which if you please to make proof of, you shall finde as constant as the Sun in the Firmament, that never fails without a Miracle: I have not medled with your Callings, nor manual Operations, least I should discover my ignorance, like *Phormio* the Philosopher, who having never seen battel, undertook

took to read a Military Lecture before *Hannibal*, the best Soldier in the World. *DAME NATURE* was the Mother of what I have written, and it hath been verified by her two Sons, *Dr. Reason*, and *Dr. Experience*.

CHAP. 2.

Of cutting the Navel-string.

Great heed, and great care is to be taken about this, which some accompt but a trifle; yet in performing this work (which is quickly done) doth none of the least Art and Skil of a Midwife appear: That this may be done with that prudence which is required, you ought to observe,

1. *The Time.*
2. *The Place.*
3. *The Manner.*
4. *The Consequent.*

I. *The Time.*

The time is so soon as ever the Infant is come out of the womb, whether he come with part of the after-birth or without it, for sometimes the Child brings into the World a piece of *Amnios* upon its Head; and this is that good Women call the *Caul*; nay so sottish they are to think, A childe born with a Caul on his head must do wonders, *Cujus contrarium est verum*; Nay, so much vertue remains in the Caul it self, that it will perform as great Acts as *Hercules* in his Twelve labors, abate me but his fetching *Cerberus* out of Hell: Whereas (as I told you) it is onely a piece of the *Amnios*; If you finde it upon the childes head, you shall miss it there; If you miss it upon the childes head, you may finde it there: And the Reason why some children come
into

into the world with their Brows crowned with it, is weakness, which is an argument of short life, and such an argument as seldom fails. Well then, whether the Childe come with this, or without it, so soon as it hath made its *Exit*, or is freed from its Mother, Consider whether the Childe be weak, or strong.

(I told you before that both Vital and Natural Spirit was communicated by the Mother to the childe by its Navel-string.)

If the childe be weak, gently put back part of the Vital and Natural blood into the Body of the childe by its navel, for that recruits a weak child. If the childe be strong, you may forbear. Thus you have the time.

II. *The Place.*

About which Authors make something ado ; and our Midwives at present can scarce agree.

The distance the Navel-string should be cut off from the childs body, *Ætius, Lib. 4 Chap. 3.* prescribes to be four fingers breadth : A wooden direction, because Midwives fingers differ so much in breadth. We will imagin he meant four inches : The Ancients jumped generally in that opinion. *Mixaldus*, was in this point a little critical, and yet an honest Man, and his Criticisms begat some errors in some modern Writers, and in our Midwives at present : Hence (as I suppose) it comes to pass, that Midwives (If *Spigelius* speak truth, or others who are but his Apes) leave a longer part of the Navel-string of a Male, then they do of a Female, and their supposed reason is this, because in Males they would have the instrument of Generation long, that so they may not be Cowards in the Schools of *Venus* ; But in Females they cut it shorter, and that they think

think (forsooth) makes them modest, and their privities narrower: This *Spigelius*, and all our modern Writers jeer at; His words translated verbatim are these. *I must of necessity make my self merry with this Opinion, for if it were in the power of Women to make the Privities greater or lesser, by cutting off the Navel-string, in sober sadness, all women laboring with Childe, would complain of Midwives, and that deservedly too, because they left them not a great part of their Navel-string when they were born, that so their Privities being large they might be delivered with the more ease; Thus Spigelius, and all the rest harp upon the same String.*

Mizaldus orders it to be cut long both in Male and Female Children, his reason is, Because the Instruments of Generation follow the proportion of it; and therefore if it be cut too short in a Female, it will be an hindrance to her having Children: *Taisnier*, a famous Astronomer, affirms the same thing: Let not men prattle to me of impossibilities; if there be not an Harmony in nature, how can it consist? if nature formed the whole Childe by the Navel-string in the womb, is her wits so far run a Woolgathering that she can do nothing by it afterwards? They say it dies, and therefore is made invalid; when as the self-conceitedness of their own brains makes their judgements so invalid, that like *Æsops* Crow, they think themselves to be an Eagle, when 'tis no such matter. *Mizaldus* made *D A M E N A T U R E*, They Dr. *I G N O R A N C E* the Basis or Foundation of their judgements.

Let them tell me a reason.

1. Why the Loadstone draws Iron?
2. Why the cutting of Onions makes their eyes run on water?

I will use no other Argument then one of their own reasons, (if not both) to confute themselves,
Besides

(III)

Besides, I will quote you one or two things more out of *Mizaldus*, and all upon the premises.

1. If the Navel-string of a Childe after it is cut, be suffered to touch the ground, the Childe will never hold its water, neither sleeping nor waking, but will be subject to an involuntary pissing during its life.

2. A piece of the Navel-string of a Childe born about one, so that it touch his skin (*Mizaldus* saith you may weare it as a foyl in a Ring) defends him, that bears it, both from Falling sickness and Convulsions: both which I have known tried, as also the former. He saith further, That it defends him from Witches and Devils, which how true it is, let time determin; The man was honest; and honest men usually tell the truth. And if the Rabbies in our times studied the Sympathies of nature, but half so much as they study to get money, our Physicians would be able, whereas now they are covetous; They mistook PRIVATE, for PUBLIC good; and that's the bane of a Commonwealth, and the onely way to make you and yours, first Fools, secondly Slaves. But enough of this.

III. *The Manner.*

I intreated you before to Note, whether the childe were weak or strong, if the childe be weak, and born almost dead, Put back (as I told you before) the blood, which you shall usually finde flow back by the Umbilical Vein, and the Vital Spirits, which you shall as usually finde flow back by the Umbilical Arteries; and do it by degrees too, and very gently, for nature goes soberly to work in what she doth, and hates Rashness; so ought a Midwife to do, if she will be her Servant. So you shall perceive the child, which seemed like a dead creature

ture before, instantly to be refreshed and awaked like a man out of sleep.

If the Childe seem very lusty, and sprightly, stop the Navel-string neer its Navel, that so neither Blood nor Vital Spirit may retire, and that's the way to keep a Childe lusty, when it is so: The want of observation of these rules destroys many a Childe. I have candidly delivered my own Opinion, and what truth God hath revealed to me herein, and am free from the Blood of all those, that through neglect are lost this way.

Having premised this, Let the Ligature or binding be very strong, neither cut it off very neer the binding, least the binding unloose; And let Priests prattle what they will of the Soul: If the Vital Blood retire back through the Navel, life will follow it, and leave the Soul behind to pick Straws: It is the Spirit of man is the Life thereof, and not onely of man, but of Beasts, and Plants; and their Spirit is nought else, but the communication of the God-head to it in a Natural way, as I shew'd you before, *Psal.* 104. 29. 30. You need not fear to binde the Navel-string very hard, because it is void of Sence; and that part of the Navel-string which you leave on, falls off, of its own accord in a very few days; The whole course of nature being now changed in the Childe, it having another way ordained to nourish it self. With what Instrument you cut it off, it matters not, provided it be sharp, and you do it cleverly. The piece of the Navel-string that falls off, let it not touch the ground, remembering what before I told you; and you may keep it for those uses, if you minde your Neighbors good, so much as I do yours, you will do it.

I V. The consequent, or what follows the cutting off the Navel-string.

The Navel-string being cut off, apply a little Cotton or Lint to the place, to keep it warm, lest the cold enter into the body of the childe, which it will most assuredly do, if you have not bound it hard enough; and if you have, 'tis good to be sure, as the Miller said when he took his Tole twice: The greatest of evils will certainly follow the coming in of the cold into the body of the Childe that way. When that part of the Navel-string, which you left remaining, is fallen off, it is the usual custom of Midwives to put a piece of a burnt Rag to it, which we commonly call Tinder: I would rather advise them to put a little of the Pouder of Bole-Armenick to it, because of its drying quality: The Curse of God upon Women for their first sin lies more heavily upon them, then it doth upon beasts, for they licking it with their tongues, can reduce it to such an Orb, as no Air can penetrate; but the first Woman, your Great Grandmother *Eve*, having offended God, her posterity are forced to crave help of their Neighbors in such a case, when Beasts are nor:

Learn,

1. To know your first Evil, which was Pride.
2. To humble for it.
3. To look after a Spiritual Being, seeing your Natural is so defective. And so much for this Chapter.

CHAP. 3.

What brings away the After-birth.

AS much danger ensues upon a Woman (if not more) after the delivery of her Childe, then
I
before

before: it doth not so to Beasts. Authors have written of bringing away the After-birth, and 'twould make a man sick to read it. If you take notice of Lapwings when they are in fight with other Birds, imagine a Kite or the like, for they hate all Birds of Prey, you shall have more of them come to help them, then you shall see or finde within seven miles of the place: I never heard nor read they payd them for their assistance, for I suppose they know no use of Money; The Reason is, they love one another; But we, our selves. *Cæsars* Motto of the Crow was excellent.

*Tarpeio, quondam, confedit Culmine Cornix,
Est bene non potuit dicere, dixit erit.*

From the *Tarpeian* Steeples top, the Crow
Cry'd out, *All is not well, but 'twill I trow.*

And just thus is my Verdict of Authors. You think you can see much when you can see a Tree, and not run your Head against it in the dark, 'tis well you can do so in the night; I think it is now about break of day, if so, then the Sun will rise, and then you need not give a Doctor Ten * *Jack* with shillings to lead you with an * *Ignis Fa-*
a *Lanthorn, tus*: If you would know when day or will with breaks, turn your Face towards the East, a *Wisp*. for from thence the Wisemen came.

Authors have gotten a rugged way (like themselves) to force the After-burden away, when it comes not, as Dr. *CONCEIT* would have it. I shall give you my own opinion (if Midwives will force it away let them pare their Nails first) for *Mu-*
sicians and *Midwives* must not wear their Nails too long.

Gentle means become a wearied Woman best,
Churlish

Churlish remedies are allotted for Felons; The Womb is quick, the After-birth is dead; let the quick expel the dead: It is dangerous if it be retained (I confess it) but is there no other way to kill a Dog, but to hang him?

The danger of retaining it is very great: Being retained, it putrifies and thence comes scurvy diseases, Feavers, Aposthums, Convulsions, and all other the like, usually death at the tail of them. Authors prescribe Remedies so many as will fill a Hop-sack, Baths, Suffumigations, Pessaries, and what not? If ordinary Remedies be preposterous (if not dangerous) what must we do then? Do thus,

1. Delaics are dangerous: A Midwife thought so her self, when the case was her own.

2. What brings away the Birth, brings away also the After-birth. A dead thing will drag whither you please; so will not a living, for that may draw back. I will not now dispute the point, what is dead, and what is living, but take it upon the vulgar opinion, because I desire not to lead you into doubtful disputations. My own Rules are real.

1. Use the same means you did to bring away the Birth.

2. Comfort up the Woman: It is a more fitting practise for you then, to sit telling Gossips Tales.

3. A little white Hellebor in Poulder (*alias* Sneezing-Poulder) is a pretty good Remedy.

4. Remember Tanfie, and the Stone *Ærites*.

5. The Herb Vervain, either boyled in Wine, or a Syrup made with the Juyce of it, and its double weight of Sugar (I hope I need not write one thing twice to bid you clarify the Juyce before boyled into a Syrup) and a spoonful or two of that giving, doth the deed.

6. I hope I need not bid you not terrifie Women in that case, knowing they have endured pain e-

nough before: if you are Midwives shew your selves Women.

7. Featherfew, and Mugwort, work the same effect that Vervain doth, but my Opinion is, not so strongly. If you are wise, here's enough to know my meaning, if not, you are unfit to be Midwives.

CHA P. 4.

Certain necessary Questions Answered.

IN truth my reason in this Chapter is, to teach Women more wit, if they be but minded to learn; if they be not, I cannot help it.

The Questions I shall Answer are these.

Quest. 1. *Why Women bring forth with pain?*

Answ. I told you before (or I am deceived if I did not) That the sence of feeling was distributed to the whole Body by the Nerves or Sinews. The Mouth of the Womb is so streight, that it must needs be dilated at the time of her delivery; The dilating thereof stretcheth the Nerves, thence comes the pain.

Quest. 2. *Why some Women bring forth with more pain then others?*

Answ. Because the mouth of the Matrix in some Women is fuller of Nerves then in others, and may appear by Anatomies.

Quest. 3. *Why are Women so lame and sore after Travel?*

Answ. The usual opinion of Midwives is, Because, the Bones are moved out of their places: A Tale of a Tub when the bottom's out. I Confess it was the Opinion of Dr. Read, and some other good Anatomists, that in the Womans Labor, the Share-bones, and the *Os Sacrum* part: (it is called *Os Sacrum* not because of any inherent holiness in it, according to Dr. Read, but because of its bigness: it

it being the custome (as he saith) among the Grecians to call great things holy. I think rather, the name is fetch'd from the Hebrews then the Greeks, it being the bone, which the Angel, that wraſtled with *Jacob*, touched, which caused him to halt upon his thigh, and ever after the Jews had so high an esteem of that bone, that they eat none of the flesh which grew upon it. (This by the By.)

Crook, Columbus, and others are of opinion, these Bones open not: the matter is not much whether they do or not; The Bones are joyned together by Cartilages, and the Ligaments being bedewed with superfluous moisture may give way, and neither Bones, Cartilages, nor Ligaments are sensible, therefore this cannot be the reason. What's the reason then?

It's this, the Nerves which (as I told you) carry the sence throughout the whole body are stretched in Labor, and therefore there must of necessity follow Soreness and lameness, till they are reduced to their former state and order.

Quest. 4. *What's the reason the Navel-string is twisted together, not much unlike a Cord?*

Ans^r. The vulgar opinion of Anatomists is, That the Blood by that delay might be the better prepared: A waking Dream. The true reasons are three.

1. That the Navel-string might be the stronger; for if a Cord be not the stronger for twisting, why is it twisted?

2. The different Position of the Childe in the Womb: The different Form of the Mother in going, sitting, and lying, might compress one of those Vessels, that so the vital Spirit could not pass in by the Arteries for quickening the Childe; nor the Blood by the Veins for its nourishment, nor the Urine pass out by the *Urachos* for its ease, which nature hath most strangely avoided by this twisting of the Vessels.

3. It is a most wonderful help in the cutting of the Navel-string, for it staies both Blood and Vital Spirit from flowing out too hastily after the Birth of the Childe.

Quett. 5. *What's Reason of these Nodes, or Knots in the Navel-string of the Childe?*

Ans^r. Another whimsey Midwives have scraped up concerning this: for so many of them as they finde, so many Children they affirm the Mother will have after that: Neither is this enough, but this error hath gotten a sort of attendants; for the Knots are not of an equal distance the one from the other; the long intervalls between the Knots, shew long intervalls between Childe and Childe, and the short the contrary: Those Knots that look redish signifie Males, and the whitish Females: and all this is as true as the Sea burns; which cleerly appears, if you consider that Women with a very few have the like number of them in all their children; nay, sometimes more in their last children, then in their first.

The true Reason is,

Dame Nature like a vigilant Nurse, formed these, that the Blood and Vital Spirit might be kept back from coming too violently upon the childe, that so instead of feeding of it, we might not choak it. And thus much for this Book.









BOOK.



BOOK VIII.

A guide for Women in their Lying-In.

AND this shall be divided into two Sections.

- | | | |
|--|-----------|--|
| <p>     </p> | <p>A</p> | <p>1. The Diet she ought to keep when she lies in.</p> |
| <p>     </p> | <p>2.</p> | <p>How to remedy the Accidents she is subject to at that time.</p> |

SECT. I.

Of the Diet a Woman ought to keep when she lies in.

IT is not unknown unto most good Women, that a Woman may deliver her body of many infirmities at such a time; And it is as little unknown to me, That the breathing in of ill Air, and the eating of ill Diet is the cause of most infirmities; for preventing of the one, and remedying of the other; Be pleased to take notice of these few Rules which I shall deliver:

1. By way of Caution.

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2. B,

2. *By way of Instruction.*

First, if her body be exceeding weak, keep her not too hot: Extremity of heat weakens Nature, and dissolves the strength.

Secondly, be she weak or strong, Let no cold Air come neer her, at first; For cold is,

1. An enemy to the Spermatical parts.
2. If it get into the womb, it increaseth the After-pains.
3. Causeth swelling in the Womb.
4. Hurts the Nerves.

Thirdly, Let her Diet be hot, and let her eat but little at a time: Women many times have Apish Nurfes, and they give Reasons, as just like themselves, as though they were spit out of their Mouths: Oh say they, *Your Belly hath been much emptied, and you must fill it again; and you have lost a great deal of Blood, and do lose daily, and you must eat soundly and drink profoundly, or else you will be so weak, you will not be able to help your self.* Silly Creatures! and good for little, but to wash Dishes for three-half-pence a day; For, The Blood she avoids is superfluous, and good for nothing but to do mischief; and hath been kept in her Body a long time; the avoiding of it conducing to her health, and not to her weakness; and this appears, that if it be retained, and can by no means be brought away, Grim Death usually looks his Captive pale in the Face: if not, *Chronical Diseases* (which some account worse) are her companions to her next Childe, if not to another World.

Fourthly, Another sottish Opinion that they have, That Oatmeal Caudles purge a woman in that case. Virgins that use themselves to eat Oatmeal, are taught by woful Experience, that it binds, and and that's the Reason they get the Green-sickness by it. I never knew a binding thing: purge by boyling, although I have known purging things bind by boyling.

Fifthly,

Fifthly, Let her the first three days (and longer if she be weak) avoid the light. Her labor weakens her Eyes exceedingly by an Harmony between her womb and them. Her Eyes, if they were weak before, may be strengthened at this time.

Sixthly, Let her avoid great Noises and Sadness, together with trouble of minde ; For whether it be most fitting she should be praising God for her Delivery, or troubled about the Wagging of a Straw, Judge you.

My Instructions are these.

1. So soon as she is laid in her Bed, Let her drink a draught of burnt white Wine, in which you have melted a dram of *Sperma-Ceti*.

2. The Herb Vervain, is a most singular Herb for this purpose, and grows commonly in every highway. For though the remedies of the collidge of physicians growe in the *East-Indies*, and you must give money for them ; the remedies of God are near at hand, and to be had for gathering, or else he was mistaken who said, *His tender Mercies are over all his Works*. The Herb fortifies the Womb so exceedingly, that it will do more in two days with it, then in two weeks without : It is in its prime in *May* and *June*, when, if you will gather it, and take the pains to dry it in the Sun, you may keep it all the year ; if you do not, it's not my fault, you may use it any way, boyl it in her Meats, and Drinks, it hath no offensive tast, though very pleasing verrues.

3. If the Woman be any way Feaverish, add Plantane to it, whether Leaves or Roots, it matters not: If she be not Feaverish, it will not do amiss to add them both together. *Vis unita fortior*: Joyn'd strength is strongest.

4. If her Courses come not away as they should do, leave out the Plantane, and in stead thereof, put Mother of Time.

5. If

5. If the Womb be foul (which may be easily perceived by the impurity of the blood, it either coming away in gobs, or stinking) or you suspect any of the After-birth to be left behinde (which is a thing may sometimes happen, though the Midwife be never so able ;) Make her a drink of Featherfew, Mugwort, Penroyal, Mother of Time, boyled in white Wine, and sweetened with Sugar.

6. Penides, and new laid Eggs is the best meat for her at first, of which let her eat often, and but a little at a time.

7. Let her use Cinnamon in all her meats and drinks, for it strengthens her Womb, like a Castle fortified with Walls and Bulworks.

8. Let her stir, as little as may be, till after the Fifth, Sixth, or Seventh days after delivery, if she be weak : Let her talk as little as may be, for it weakens her; Gossips tales do women little good in in such a case.

If she goes not well to stool, give her a Clyster, made onely with the Decoction of Mallows, and a little red Sugar : Old Sage, *Cato* prescribes Coleworts to women in such a case, and took no other Physick, neither himself, nor his Household ; and *Chrysippus* was so vain-glorious to write a whole Treatise of them, making them an Universal Medicine for the whole body, and every Disease it is subject to : But I spake with Dr. *EXPERIENCE* the other day, and he told me they were extream windy, and Dr. *REASON*, who is all ways in his company, (both of them being the Sons of *DAME NATURE*) told me windy things were extream bad for women in that case.

10. When she hath lyen in a Week or something more, let her use such things as cloose the Womb. Of which Knotgrass, and Comfry bear away the Bell ; you may, if you please, add a little purging

purging to it, and do your selves no harm, put in Polipodium both Leaves and Roots bruised : Our Colledge of Physitians, and so do the Ancient also affirm, That Polipodium of the Oak is to be preferred before all other Polipodiums whatsoever. I know no other reason they have for it, but onely, Because it is more scarce, and because more scarce, more dear, and because more dear, it brings more Money, and that's the Greace makes the Wheels go. You need not ask in what quantity these Herbs must be used, they are so harmless you cannot offend in the use of them. If you be pleased to use these directions, you to your admiration, shall finde the singular effects of these Instructions, to your own health and comfort, and to my desire that am the Pen-man of them; They are most of them my own, if not all; you shall scarce finde any of them in anothers Writings, and thus you see I do not onely wish you well, but labor to do you good.

SECT. II.

How to remedy the Accidents a Woman is subject unto in her Lying-inn.

THe Accidents are these,

I. *The after pains.*

About the Cause of which Authors keep a terrible quarter: They must say something though to little purpose.

Some think it to be the thinness, some the thickness, some the sliminess of the Blood, and some the sharpness of it. The opinion of Hippocrates was, that Women were most troubled with them at the birth

of

of their first Childe, *Cujus contrarium est verum*; the good old soul was mistaken, Dr. Experience whispers the contrary into every good Womans ears, that had more Children then one. I do not justly know the cause my self, and yet this I know, That if my former Cautions and Instructions be observed, they will be either none at all, or very few. If it be too late to help it, (for Women will be wilful as well as Men) Boyl an Egg soft, and powr out the Yolk of it, with which mix a spoonful of Cinnamon Water, and let her drink it; and if you mix two grains of Amber greece with it, it will be the better. I hold Vervain taken before, to be as good as either.

I I. *Excoriations in the lower part of their Womb.*

For the remedy of which, The usual Medicine is Oyl of sweet Almonds: a better remedy (in my opinion) is Oyl of Saint Johns Wort, to anoint that part withal.

III. *Sometimes through great straining to bring the Childe into the World, the Woman comes to be troubled with the Hemorrhoids or Piles.*

For cure of which,

1. Let her use Polipodium bruised and boyled in her Meats and drinks.

2. Let her be let blood in the Vein *Saphena*.

3. Take an Onion, and having cut a hole in the midst of it, fill it full of Oyl, rost it, and having bruised it altogether, apply it warm to the Fundament. If you think this Medicine be too hot, Take a dozen Snails without shels; if you cannot get them, Take so many with shels, and pul them out, and having bruised them with a little Oyl, apply them to it warm.

4. A better then any (in my opinion) is, Take as many Wood-lice as you can get (some Countries call

call them Sows) bruise them, and having mixed them with a little Oyl, apply them warm to the place.

5. If she go not well to stool, let her take an ounce of *Cassia Fistula* drawn at night going to bed; she needs keep no great Diet after it.

I V. *Retention of the Menstruis.*

Which is a thing usually Mortal, if not remedied.

Hippocrates in his Book, *De Natura Pueri*, holds, A Woman ought to be purged according to the time that the Childe is in shaping or forming, which is, Thirty days in a Male, Fourty Two in a Female. Sacred Writ, *Leviticus*, Chap. 12. delivers these words, *If she bring forth a Man Childe, she shall continue in the Blood of her Purification Thirty and Three days: If she bring forth a Maid Childe, she shall continue in the Blood of her Purification Threescore and Six days.* I know not how to understand this Scripture, unless it be confined onely to *Abrahams* Household, and their Seed, to whom the *Levitical Law* was only written, as a Rule of Practice: and experience will teach, us that *Hippocrates* his rules were onely calculated for the *Meridian of Greece*, and very seldom found authentick in our Hemispher. Besides; Women that give their Children suck themselves, have them not so long as those that do not. And if that Blood be impure (as I shewed before, and as is agreeable to Reason) then is it not fit a Woman should give her Childe suck very speedily after her delivery: for if the Blood be impure, how can it breed good Milk? Dirty Water will make but durtty Pottage: and the retaining of an impure thing doth the Body harm. That the first Milk of a Woman is naught may appear, because the first of a ewe is brackish and turns to curds & whey, yet lies not the Curse of God so heavily upon Cattle for the first sin of Man, as it doth upon Men and Women.

'Tis

'Tis an easie matter to know when a woman is purged enough in such a case : if the work be well done, health and strength follows, if not, sickness.

If it be not well done :

1. Take such Medicines as strongly provoke the Terms, (you had a Catalogue of them before) part of which are Dittany, Betony, Savory, Peniroyal, Featherfew, Sage, Centaury, Juniper Berries, Piony Roots, &c. if this do not the deed, in a day or two ; dangerous effects are like to follow (if not prevented.) Therefore,

2. Let her take two or three spoonfuls of Briony Water every morning ; you may finde the Receipt in my Translation of the *London Dispensatory*. In their first Master piece it was called *Hysterical Water*, but in the second (because no body should know it was the same) Briony Water.

3. Gentian Roots, beaten into Pouder, and a dram of them taken every morning in white Wine, is a most singular Remedy : And yet (in my Opinion)

4. The Roots of Birthwort either long or round, so used and taken as the former, is better then that. Make much of these Medicines.

V. *Overflowing of the Menstruis.*



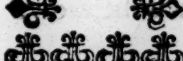

Which is easily cured by Comfrey and Knotgrass, so used and taken as you were instructed before : For indeed, the Rules in the former *Session* being observed, you shall have no need of these once in an age.



BOOK. IX.

Of Nursing Children.

P R O Æ M I U M.





 H! what a Racket do Authors make
 about this! What thwarting & con-
 tradicting, not of others, but them-
 selves? what Reason do they bring,
 Why a Woman must needs Nurse
 her own Childe? Some extorted
 from Divinity. *Sarah Nursed Isaac.*
 therefore every woman must Nurse her own Child.
 Why is it not as good an Argument, that because
David was a King, and a Prophet, therefore every
 man must be a King, and every King a Prophet?
 Some they have held from reason by head and
 shoulders. The Mothers Milk is most convenient
 for the Childe, because the Childe Participates of
 her Nature; as though every Cholerick Woman
 had Cholerick Children, and every Melancholly
 Woman Melancholly Children: Or else, because the
 Mother cannot love her Childe; which if she do
 not, the more inhumane Beast she.

On the other side: It would make a dying man
 laugh,

laugh, or a Horse break his Halter to hear how they thwart all this again.

1. Say they (and they all agree in that opinion, though the Point be disputable) The Childe draws his Conditions from his Nurse. To prove this, they quote a great many Fathers, otherwise called Heathens; As that the *Lacedemonians* set up the yongest Son of their deceased King, in his stead, Because he suck'd his own Mother.

2. That *Alcibiades*, being an *Athenian*, was so strong and valiant, because he suckt a *Spartan* Woman.

3. *Cornelius Tacitus* strain'd all the Wits he had, to finde out the Reason, Why the *Germans* are such strong boned men; and the result of all his weak and tired brains was, Because they suck'd their own Mothers. And why had not *Alcibiades* been so, if he had suck'd his.?

4. If a yong Lamb suck a Goat, his Wool would be harder then the Wool of other sheep, and himself fiercer: And yet within half a Page further, he saith, No Creature will suck other then their own Dams, Man excepted.

5. All Authors universally describe of what complexion and condition, a Nurse ought to be; If every Woman then must Nurse her own Childe, any complexion must of necessity serve the turn.

My self having buried many of my Children yong, caused me to fix my thoughts intently upon this business.

1. I considered the multitude of Children which died in London in the time of their sucking.

2. How many got such unseparable Diseases by ill Milk, that it could never be claw'd of, before Dr. Death came and cured them.

3. In the third place, I read Authors, such as I had, and such as I could get, gave me such bald and

and contradictory Reasons, as I have recited to you before by way of Example that so you may know by a Penny how a Shilling is coyned.

4. Then I set my self to study, the result of which I bestow upon you as freely as God bestow'd it upon me: And for every particular I shall give you my Reasons.

I divide this Book into Two Sections.

1. *What manner of Creature a Nurse ought to be.*
 2. *About what Age the Childe ought to be weaned.*
-

SECT. I.

What manner of Creature a Nurse ought to be.

Authors make a great stir about this, and take ten times more pains then needs about Notions, Whether her Milk be good or bad. If her Complexion be fitting to mak a Nurse; must not her Milk be good? did you ever see a Cherry-Tree bear Crabs?

There is very few (thank the Physitians of our times for it) that are able to know what complexion a Woman is of when they see her; and therefore Authors leave as many needless Rules as old *Lilly* did in his Grammar. I advise every good Woman to chuse a Nurse that is a Sanguine Woman, and my reason is, Because all Children in their minority have that Complexion predominant, and if you can get such a woman, you need not fear she's squint-eyed or lame, nor crump-shouldered, nor yellow-haired, nor an ill favored Nose, nor bad Smell, nor mishapen Body, nor black Teeth, and you may remember the old Proverb, *Cavendum ab iis quos Deus*

K

notavit.

notavit. Have a care of those that God hath marked. You need not question such a womans Milk to be bad, not her Nipples neither, unless some accidental infirmity have befallen them, and in that, your eye will direct you.

1. I'll first of all describe such a Woman to you.
2. Give you Cautions.
3. Tell you what Diet she ought to keep.

I shall describe { 1. *By her Person.*
the Woman } 2. *By her Conditions.*

1. *For her Person.*

She is of a middle stature, fleshy, but not fat; of a merry, pleasant, cheerful countenance, a ruddy Colour, very cleer Skin, that you may see her Veins through it.

2. *For her Conditions.*

She loves Company, and cannot endure to be alone; not given to anger, but infinitely in playing and singing; she delights much in Children, and therefore is the fittest Nurse for one.

For C A U T I O N S, Take these.

1. Let her not be too poor, for if she want, so must the Childe.
2. For Age, Let her be between Twenty and Forty; for then she is in her Prime.
3. Let her be well bred; for ill Nurses corrupt good Nature.
4. Let her be in health, for her own sickness infects her Milk, and by it the Childe.
5. Let her be a prudent Woman; and such a one, will be careful of the Childe.
6. If it be a Boy, let the Nurse be such a one, whose last Childe was a Boy: if a Girl, contrary.
7. Let her not be with Childe her self, for so she may spoyle her own, or yours, or both.

To such a Nurse you may put your Childe.

What

What Diet a Nurse ought to keep.

If I should prescribe her Diet for every day in the week, she would think me Tyranical : Give me leave to tell,

1. *What she ought to avoid.*

2. *If her Milk be accidentally corrupted, What will amend it.*

1. She ought to avoid all Salt-Meats, Garlick, Leeks, Onions and Mustard ; excessive drinking of Wine, Strong-Beer, or Ale ; for they trouble the Child's Body with Choller ; Cheefe both new and old, with Melancholly, and all Fish with Flegm.

2. Let her use her Body to exercise ; if she have nothing else to do, let her dance the Childe. Exercise causeth good digestion, good digestion good Blood, good Blood good Milk, good Milk a thriving childe.

3. Let her never deny her self sleep, when she is sleepy, for then she will quickly awake when the Childe cries.

4. Let the air she lives in, be good. Want of this is the reason so few Children live in London, and those few that live are none of the wisest. Gross and thick Air makes,

1. Fat unwildy Bodies.

2. Dull Wits.

An Air neer the Fens, or neer the Sea, makes sickly bodies : Pure and cleer Air, makes,

1. Nimble Bodies.

2. Quick Wits.

The Operation of Air to the body of Man, is as great as Meat and Drink.

For it helpeth to engender the Vital, and Animal Spirit, which causeth in Man, Apprehension, Imagination, Fancy, Opinion, Consent, Judgement, Reason, Resolution, Discerning, Knowledge, Remembrance, Calling to minde, Mirth, Joy, Hope,

Trust, Humanity, Boldness, Mercy, Fear, Sadness, Despair, Envy, Hatred, Malice, Mildness, Stubbornness ; and indeed though the Bulk of the Body be nourished by food, The Air carries the greatest swing in all the actions thereof. For its the causer of Life, Health, Sicknes, Death to Mortals.

5. Let her shun, Disquietness of Minde, Anger, Vexing, and Grief; for if a Woman did but see her own Face in a Glas when she is in such passions, she would hire a Man to throw stones at it.

II. What will amend her Milk being accidentally corrupted.

1. First of all, Let her observe the Cautions before mentioned.

2. Let her diet be good.

3. Herbs that correct Milk, are these.

If it be too hot, Endive, and Succory, Lettice, Sorrel, Purslain, Plantane.

If too cold, Borrage, Bugloss, Vervain, Mother of Time, Cinnamon, and to be brief, whatsoever strengthens the Childe in the Womb, amends the Milk after the Woman is delivered. Be studious, and do not think I shall live always to instruct you.

This is the way for good women to keep their Children in health: the want of observance of which looseth many a Childe, and the Physicians neither of our Time, nor of our Forefathers, had either not the wit, or not the honesty to direct you in it. Blame not me for not making a long Narrative, how a Nurse should use her Childe, and how she should dress its Head, and how she should pin it up in Blankets, and when she should hold it out to Piss, as many have done before me: Let but my former Rules be observed, and the Labor of the woman will be easie; Her Lying in, short; Her Children usually maintained in health and strength.

I hope

I hope they will not blame me for shortness, unless they love nothing but long things: I desire my Book should be for every ones good, and therefore within the reach of every ones Purse: And rest confident, there is enough in it to imploy the Brains of the wisest woman breathing, and to do the filliest good.

SECT. II.

About what time the Childe ought to be Weaned.

A Punctual time in all Children cannot be determined, but the manner may: A word or two of thom both.

Agineta, Avicenna, prescribe two yeers for the Childe to suck, and that's usually one too many. If the Childe be weak, it may suck longer, Milk digests soon, it being concocted by the Nurse; and that's the Reason, many in a Consumption (whose digestion is weak) are cured by sucking a womans Breast.

If the childe be strong and lusty (as happily it may be, if my former Rules be observed) a yeer is enough in all conscience for it to suck. Experience teacheth the inconvenience of childrens long sucking, Suck being ordained for children no longer, then until they can digest other Food: The fondness of Mothers to children, doth them more mischief then the Devil himself can do them: one part (and that none of the least) of which appears in letting them suck too long. Unnatural food in their Infancy, and cockering in Youth, will if it were possible make a Devil of a Saint. I know the Grace of God lays hold upon whomsoever he pleaseth, and therefore I cannot give Universal Rules; yet this

I say, I have known many, and heard of more that sucked three or four yeers, but never knew any come to good, nor heard of many. I told you Milk was ordained for children no longer then till they could digest other food. Divide all the women in London into Twenty parts, and you shall not finde one of the Twenty fit to be a Nurse to her own childe, and that for these Reasons,

1. *Because they give them Suck too long.*
2. *Because they Cocker them in their Youth.*

And that's the Reason why in time,

1. Some Mothers are forced to curse their Children for stubbornness, and ill conditions.

2. Some Children serve their Parents the like Sauce, because they had no better Education. And,

3. Why so few Citizens Children come to good. They feed them against Nature, they Cocker them against Nature, and if Nature have nothing to do with them, is it a wonder if they prove Unnatural?

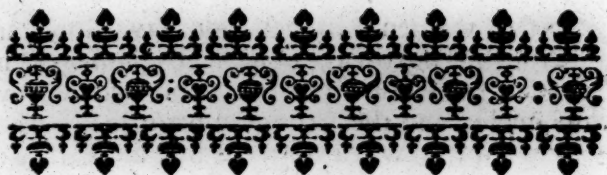
4. God many times punisheth them with their own Coyn, That their Children either die yong, or live but a few years, and those very sickly; Or are troubled with the Rickets, or Lane, or Decripp'd; What should they do with others? if they had better, they would spoyl them.

A certain Man of ingenious Breeding, and good Wit (whose Name I have forgotten) had a Wife whose insatiable desire could not be satisfied for want of a Boy, though she had many Daughters, Beautiful of Person, of excellent Understanding, and good Conditions: But a Boy she must have, or else she died. To answer her Distempers (I cannot say her Prayers) God gave her a Boy, and he proved a Fool. Said her Husband to her; Wife thou wast never contented till thou hadst a Boy, and now thou hast gotten one that will be a Boy all the days of his Life.







CONCLUSION.





GOOD women, I have for your own Good, and not for my own, traced the beginnings of myself, and you from the Tools whereby we were made, and the matter we were made of, to what we were, when we were but an *Embrio*: I have instructed you in its Nourishment and Growth in the womb; I have given you helps for the preservation of it there; I have given you helps to ease you in your delivery of it; I have given you orders for your body after delivery: My care hath not bin wanting for the Childe, during the time it sucks: I have not been wanting to you, freely to impart all the Cautions I knew, If envie oppose me, I know I have done well. It was the speech of the wisest of Men, *Anger is fierce, and Wrath is cruel; but who can stand before Envy?* Envy is employed against nothing but what is done well; 'tis the eldest Childe of the Devil, and looks as like him, as though it were spit out of his mouth. I am not afraid, nor ashamed to own this work another day before the great *Jehovah*, and the Lord *Jesus Christ*, and the *Holy Angels*; what knowledge they have given me herein, I have revealed to you, and have not concealed a tittle. The greatest part of it (if not all) is verified by Experience, if you try it you shall finde it to be true. The remainder of my Life have I consecrated to the Publick Good: I expect no reward for doing my duty; yet am forced thus to leave the Childe newly weaned, to go upon another Physicall imployment of Publick Concernment. I shall very shortly take him up where I left him, and trace him through his *Childhood*, *Youth*, *Manhood*, old Age, even to his Grave, where he and I shall rest in hope of a Resurrection.

An



*An Interpretation of certain crabbed
Names which you shall meet with
unexplained in this Treatise.*

    *Ccelerator*, In plain English, An Ha-
stener Physically 'tis used in this
 *A*  Treatise, The Muscle that opens the
passage of the Seed and Urine.

  *Allantois*, The skin that holds the
  Urine of the Childe during the time
it abides in the Womb.

Amnios, The inner skin that compasseth the Childe
round in the Womb.

Arteries, proceed from the Heart, are in a continu-
al motion, and by their continual motion quick-
en the body: they carry the Vital Blood to every
part of the body; their Motion is that which is
called the Pulse, you may feel it at your Temples,
Wrist, Groyn, &c.

Arthrodia, is a juncture, when the head of the bone
is little, which is received, and the cavity which
receives it as shallow,

Chorion, is the outward skin which compasseth the
Childe in the Womb.

Clytoris, is a sinewy part in the Womb.

Corpus Varicosum, is an interweaving of the Veins
and Arteries, which carry the Vital and Natural
blood to the Stones, to make Seed of.

Cremaster,

An Interpretation of hard Names.

Cremaster, is the Muscle that holds up the Stones.

Enarthrosis, is a joyning when the large head of a bone is received into the deep cavity of another.

Erector, in plain English, A lifter up. Physically, The Muscle that makes the Yard stand.

Glans, is the top of the Yard.

Gomphosis, is a joyning of a bone, as a Nail is joyned in a board; and so the Teeth are joyned in the Jaws.

Gynglymos, is a joyning of a bone, when the same bone receiveth another, and is received by another.

Harmonia, is the Juncture of a bone by a Line.

Membrana, is an internal skin.

Muscle, is an instrument of voluntary motion.

Nerve, is the same with a Sinew; and is that by which the brain adds sense and motion to the body.

Placenta, is the proper name for a Sugar-Cake. Physically, it is used for a piece of Flesh in the Garment of a childe in the Womb: you may finde it in the After-birth.

Præputium, is the foreskin of the Yard; That which the Jews were commanded to cut off from their children at eight days of Age.

Prostates, are the Kernels which keep the Seed, after the Stones have taken the pains to finish it. I cannot but wonder why men should call an involuntary shedding of the Seed, the Running of the Reins, when the fault is in these Kernels. The Reins are so busied about the Urine, that they regard not the Seed at all.

Superfœration, is when one childe is conceived, after another is fore-conceived in the womb.

Sutura, is a joyning as the bones of the Skul are joyned, it properly signifies a stitching.

Sisarcosis, is a joyning together by Flesh.

Synchondrosis,

An Interpretation of hard Names.

Synchondrosis, is a joyning together by a Cartilage.

Syneurosis, is a joyning together by a Ligament.

Vasa Deferentia, are the Vessels which carry the Seed from the Stones, to the Seminal Vessels.

Vasa Preparantia, are the Vessels which make the Blood fitting to be Concocted into Seed, as they carry it to the Stones.

Vana Cava, is the great Vein which receives the Blood from the Liver, and distributes it by its branches to all the Body.

Urachos, is the Vessel which conveyes the Urine from the Childe in the womb to the *Allantois*.

Urethra, a common passage of the Yard, both for Seed and Urine.

Ureteres, are the Vessels that carry the Urine from the Kidneyes to the Bladder.

If you meet with any more then these, which are not explained as they were laid down, I am sorry for it: These are all that I could see by the help of my Optick Nerves (whether it were *intromittendo Species*, or *extramittendo Radios*, it matters not much) I am willing to satisfy all; if I have missed any, I will satisfy particular persons, First, that tell me wherein I have missed; and the world in general, at the next Edition.

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